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Union Theological Sem
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All round about our feet shall shine
A light like that the Wise Men saw,
If we our willing feet incline
To that sweet life which is the law.
So shall we learn to understand
The simple faith of Shepherds then,
And kindly clasping hand in hand,
Sing: "Peace on earth, good will to men."
For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing:
"To-day the Prince of Peace is born."
James Russell Lowell.



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CHRISTMAS TIME

Arthur Burdick



ONE day of all the year
Sacred to cheer;
To all the world one morn
When love was born.
One star to cast its ray
All down life's weary way;
One season for love's sway—
Glad Christmas time.

One day to cease the strife
Of busy life,
And find some poor heart, sad,
And make it glad.
One day that path to tread
Where to the lowly shed
A star the shepherds led,
One Christmas time.

EVENTS & COMMENTS

THE close proximity of the historic day of Christmas, although in the midst of winter with snow and ice and dark clouds, makes this old world quiet, and warm and generous. There are some things generated by the "Most wonderful thing in all the world," and that is precisely what Christmas stands for, which are more than winter and all that winter means, and so may the Babe of Bethlehem—the Man of Nazareth—the Christ of Calvary and the King of all the world come to one and all of us.

President Francis L. Patton of Princeton Theological Seminary delivered a course of lectures in Chicago last week under the auspices of the Moody Bible

Institute on "Fundamental Christianity," which made a profound impression. A large downtown hall and an afternoon hour were chosen in order to reach the business and professional men. After the first day the auditorium was practically filled to the doors, both floor and gallery. Those who have known Dr. Patton best were surprised at the discovery of popular gifts in his presentation of the profoundest truths, which they did not suppose him to possess. The particular subjects treated were: "The Theistic View of the World," "The Seat of Authority in Religion," "The New Christianity," "The Person of Christ," "The Philosophy of Salvation." The great value of the course at the present crisis in philosophic and religious thought has led to an arrangement between President Patton and the Moody Bible Institute for the introduction of the series at different times during the year in other of our great cities. Churches and committees interested in the matter should correspond with the Institute.

Word comes of the death of Dr. J. J. S. Perowne, recently bishop of Worcester, a man of prominence not only in the circles of the Church of England, but in those of Old Testament scholarship. His Commentary on the Book of Psalms was for many years a standard work on that subject, and is still not without great value. He was the editor of "The Cambridge Bible for Schools and Colleges," also of the "Greek Testament for Schools." He was a frequent contributor to periodical literature, one of his most able articles being a review of Pusey's "Daniel," published many years since in the "Contemporary Review." In 1890 Dr. Perowne was made bishop of Worcester, which office he resigned in 1901. He was a man of courage and conviction, though not always popular in church circles, owing to his broad church tendencies.

President Charles Cuthbert Hall of Union Theological Seminary has recently delivered a course of lectures at the University of Chicago upon the Haskell foundation, dealing with the subject of his recent lectureship in India and his impressions of Indian life and religion. Dr. Hall has been chosen Haskell lecturer in India for next year, which is a high honor, and yet not undeserved, considering the success of his work in that field on his former journey. It is apparent that of all the Haskell lecturers he has most intimately reached the life of thoughtful India, and most permanently influenced it. Dr. Barrows, the first lecturer, was necessarily the pioneer and had to study the field. Dr. Fairburn, the second lecturer, took to his task all his splendid philosophical equipment, but was perhaps not so happy in reaching the average audience as his predecessor. His contribution to the lectureship is stronger in its published form than in the personal presentation. Dr. Hall has the qualities which yield success in a

work of this kind, and much is hoped from his recent visit to the Orient and the one which he will make next year.

THE FOLLOWING IS THE LIST OF TOPICS FOR THE COMING WEEK OF PRAYER, AS SUGGESTED BY THE EVANGELICAL ALLIANCE FOR THE UNITED STATES:

Sunday, January 1, 1905. Sermons. The World-Wide Conditions of True Worship: But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshipers. God is a spirit, and they that worship him must worship him in spirit and truth.—John 4:23, 24. Monday, January 2. The Kingdom of God on Earth. Tuesday, January 3. The Visible Church of Christ. Wednesday, January 4. All Peoples and Nations. Thursday, January 5. Missions—Home and Foreign. Friday, January 6. The Family and the School. Saturday, January 7. Our Own Country. Sunday, January 3. Sermons. The Reign of the Prince of Peace: And he shall speak unto the nations: and his dominion shall be from sea to sea, and from the river to the ends of the earth.—Zech. 9:10.

No recent government undertaking has been more eminently American than that of rural mail delivery and Mr. Thos. Watson, late Populist candidate for president, could well esteem it a monument to a useful life if his public services ended with it. It has been the greatest disseminator of general intelligence since the establishment of the public school for the majority of our people yet live in the country and it has given them the daily paper which soon brings the weekly journal and the magazine. And now the postmaster general recommends that a rate of three cents per pound be made on merchandise up to five pound packages providing they are sent from the local postoffice. With the rural telephone this will be a great convenience to the farmer's wife and a boon to the merchant and certainly a source of profit to Uncle Sam. With daily mail, telephones, graveled roads and the coming of a cheaper automobile and with modern machinery the farmer may well be envied of all city dwellers.

IN OLD AGE

John G. Whittier

I lean my heart against the day,
To feel its bland caressing—
I will not let it pass away
Before it leaves a blessing.

God's angels come not as of old
The Syrian shepherds knew them.
In reddening dawns, in sunset gold,
And warm noon-lights I view them.

Nor need there is, in times like this,
When heaven to earth draws nearer,
Of wing or song as witnesses
To make their presence clearer.

EDITORIAL

A GLAD CHRISTMAS TO ALL

BEFORE another issue of the *Christian Century* is received by our readers, the anniversary of our Lord's incarnation will have come and for a few hours visited the homes of our people. The rich and the able are always ready to celebrate where there is an incentive to rejoicing and feasting. More and more, however, it is becoming the habit to provide for the poor at such a time. In Old Testament times in the rejoicing and celebrating of the Jewish nation, special duty was imposed upon the people to look after and make provision for the poor, that every one might have wherewith to have part in the pleasures of the celebration. Not only should the Salvation Army and the Volunteer Army make provision for those who may be without the means of celebrating, but the pleasurable duty is commending by our holy religion as an expression of our appreciation of God's love for all his children and a seasonable utterance of our own sense of our common humanity and our sympathetic purpose to pervade all places with the joy for which there is such a large place in our common life at this season of the year.

THE SACRED PRESENCE

WHEN Moses, a shepherd of Midian, feeding the flock of Jethro, his father-in-law, had journeyed far into the wilderness and had ascended the slopes of Sinai, the mountain of God, he was startled by the appearance of a shrub in flames, which burned continually but was not consumed, and as he approached he was met with words uttered by an invisible speaker: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." The sacredness of particular spots has long been held by worshipers of all creeds. Jerusalem to the Jews and Christians, Mecca to the Mohammedans, Banares to the Buddhists, Rome to the Catholics, Canterbury to the English churchmen, are all places of sacred association and peculiar sanctity. But a larger lesson comes from these words heard by the desert shepherd, which Christianity is interpreting in the spirit of Jesus' conversation with the woman of Samaria. All places are alike sacred to God. Neither in Jerusalem nor in Gerizim alone can one worship him, but wherever the upright heart and pure life is found there is a shrine to the Most High. "The place whereon thou standest is holy ground."

Nor does this sentiment alone apply to places. All times are appropriate moments for the holy life. Men complain that the age in which we live is one in which piety is discounted. The impact of materialism is very great. The quest of men is not for the holy life, but for ampler possessions. The great revival for which the generation has been waiting is still deferred. Is it worth while to struggle against the spirit of the age in the attempt at Christian service? Such questions can only be suggested by the mood of pessimism. No age has presented ampler opportunities for Christian service than this. The time is ripe for silent revolutions, bloodless

victories in behalf of the cross. Every man occupies a strategic position if he will only so employ it. "The place whereon thou standest is holy ground."

A common fault among Christian people is the tendency to underestimate the advantages of their position for helpful work in behalf of the Kingdom of God. An often-voiced complaint is that one has no opportunities to do great things. Business life is occupied with secular engagements and yields no time for holy service. The task of the artisan or mechanic occupies so much of his time that leisure for religious matters is shut out. The small circle of one's acquaintance affords no chances to speak or labor in behalf of the faith whose triumph we seek. Nothing could be less true than such conclusions. One has influence and power in proportion to the limitations imposed upon him. Effectiveness is often directly in proportion to the smallness of environment. Powder exploded in an open field is impotent; in the chamber of a rifle it becomes executive and competent. Heat radiating in open space warms no one; confined within a room it cheers and revives. Our greatest blessings are our narrow limitations. One can do what he will within the circle of his influence and personality. There are the lives he can most directly effect. "The place whereon thou standest is holy ground."

EVANGELISM OF THE AGE

IT is manifest that in all circles of Christian thought the place of evangelism is clearly recognized. It is sometimes imagined that there is a cleavage between the two sections of the church over this question, the one inclining to a radical and pronounced evangelism, the other preferring the quieter processes of Christian culture. But this distinction is true neither in theory nor practice. The most pronounced revivalists recognize the necessity of Christian nurture through the steady activities of teaching and the practical life, while those who are losing interest in revivals as such and who feel that there is danger of harm rather than good resulting from some of the evangelistic methods frequently employed, would not hesitate to affirm their conviction that evangelism is an essential factor in the work of the church and that the minister who is not evangelistic is simply not ministering to the deepest needs of his people.

At the same time, it is increasingly evident that a change of sentiment is appearing in regard to evangelism. The emphasis upon conversion to the neglect of Christian nurture is having unhappy results in the production of a type of church membership which is of a low spiritual order and to a large degree dependent upon the excitement and heat of an evangelistic campaign for its interest in the church and its work. With the growth of this sentiment has come a certain suspicion of evangelism itself, which is both unwarranted and unfortunate, but which perhaps is scarcely avoidable in the circumstances. It augurs at least the passing of a type of evangelism of the superficial character

referred to. It is sometimes argued that the church needs a large number of evangelistic preachers who can go forth equipped with a small supply of sermon material and evangelize everywhere. There have been periods in the life of the church when excellent results were accomplished by untrained men, but these men were not of the class designated. The examples of evangelistic success which are cited in proof of the value of such a method are far from convincing. The men who have become great evangelists have not been such by taking a few sermons and going out to win men through this scanty means. They have been men of spiritual power who with or without a prepared message were sufficiently prepared in spirit to render notable service.

It is apparent that while evangelism is needed to-day as much as ever before, and while many are anxiously waiting and praying for the great revival, which has been predicted but seems to tarry in its coming, the conviction is gradually forming in the minds of thoughtful observers that the type of evangelism needed, and destined to come as it is given place and room, is a pastoral evangelism, diffusive and persuasive, rather than the sort which is embodied in great meetings, which too frequently leave but a transient result.

This topic is the more important at the present, considering the fact that the results of Mr. Torrey's work in England are just now being reviewed in the British journals. The Torrey-Alexander Mission has been conducted in various cities of England, Ireland and Scotland under the most favorable circumstances possible. Great crowds have been gathered in the largest buildings available. The papers have given large space to the reports and results achieved in these meetings. More recently, however, the question has been raised in the religious press of England as to the permanent value of the work Mr. Torrey is doing. We do not remember that this question has ever come up in reference to such evangelism as that of Mr. Moody, Dr. Chapman, Mr. Campbell Morgan, or any of the representative evangelists either of Europe or America. The fact that the question should be raised and that such strong protests should have appeared in the popular prints of Great Britain against the methods of the men engaged in this work argues one of two things: either revivalism itself is a waning force or the Torrey-Alexander Mission represents a type of revivalism which is out of date. We are inclined to believe that both elements are in a measure true, but they reduce themselves to the method and the man at last. Mr. Torrey represents a type of dogmatic Christianity which has lost its hold upon the intelligent community. He has all the arts, not to say tricks, of the successful revivalist, but it is the testimony of those who have followed his work, as expressed in the journals referred to, that the results are transient, the religious life of the community is only superficially quickened, the second estate of many of the converts is worse than the first, and thoughtful people are turned away from the churches and from any consideration of the claims of Christianity upon them by the harsh and mechanical interpretations of Christian teaching which are presented. They affirm that the railing of the evangelist against nearly all types of Bible study, save the particular

(Concluded on page 1186.)

Some Comments on the President's Message A. W. Taylor

THE president's message is certainly a most able and statesmanlike document. It is long, nearly 17,000 words, and treats nearly 100 different items in its detail. It does not deal in glittering generalities nor propound profound principles with no practical application to the question in hand, but frankly, with Rooseveltian directness and courage, goes to the heart of the matter. The president is a born preacher. In this he has but one equal and that is in the man who will henceforth, as he has with the exception of a short but disastrous campaign period, for years been the leader of the opposition. Blessed is the land that has two men of such conspicuous moral rectitude and courageous adherence to principle as the main factors in its political work and destinies.

The only weak spot in the message would seem to us to be that which deals with the trust as such. Publicity by the Department of Labor and Commerce may be helpful and few to-day doubt the necessity of the great corporation, but mammon yields to force only and the president's constant appeal to enforcement of law would have sounded wholesome here with a clear recognition of the criminal clause in the Sherman act. He promises an early report in regard to the Beef Trust and there will no doubt be a strong effort to deal effectively with so flagrant an offender. His promise that the Bureau of Corporations is not for "destructive prosecution" but "constructive legislation" sounds good, providing there is thorough-going prosecution of wrong and the corporation is treated as an individual on the same principle the president lays down for nations—viz., that the same principles apply to nations as to individuals.

There is an effective scoring in the matter of railroad discriminations, however. The president demands an end of rebates, private track and private car preferential rates; power by the Interstate Commission to fix rates adjudged too high when brought under question; an increase in the number of safety appliance inspectors and rigid enforcement of the law in regard to the same; a law compelling block signals, and power of investigation by the government into accidents and disasters. He thus recognizes the rights of the public as a party to our great system of public transportation with rights equal to those of actually invested property therein. If this is a concrete expression of the president's ideas in regard to the power and duty of government in regard to the great concerns that are or almost inevitably become "trusts," simply because there is a community of interests best promoted and made more successful by co-operation, then he has laid down a principle that will be effective and bring forth the legislation needed in dealing with the trust, because the rights of the public, which make the government, are in effect property rights inasmuch as the public is a necessary factor to the business.

Here if ever the president has made clear his position on the "big stick." He regards war as inevitable so long as there is no constituted international court of appeal, so long as injustice is done to weaker peoples, and an army as necessary as a city police force. How good it would have been had he preached a little about the necessity of an international

court such as the Boston Peace Conference outlined. No living man could have so impressed the nations with it. He regards this country as the overseer and keeper for the world of the peace of the western hemisphere. The Monroe doctrine lays the obligation upon us, he says. He recognizes the mutual interests of all American republics and gives fair warning to our sisters that we expect them to be peaceable. He holds that our strength makes us responsible, not only for the upholding of the rights of our citizens abroad, but the protecting of law-abiding peoples where oppressed. While we need much attention to our civic virtue, yet we cannot avoid our obligation as a moral police for peoples not able to protect themselves and that to do all these things a strong navy is essential. Peace is ordinarily best. It best promotes right. But war is better than terrorism, weakness, and injustice. The "big stick" is for wrong. This is admirable and an imperialism such as the president advocates in this message is truly missionary. He asks for increased power for the Philippine Commission to do the "little brown brother good," a decrease in their tariff, American capital to develop their industries and declares for their increasing part in self-government until they shall stand in some such relation to us as Cuba. Let the president be judged by this rather than the "big stick," for this more nearly represents the man. It would be characterized as Utopian in Mr. Bryan. It is right, but who will guarantee that it shall be done, and not undone by commercial interests, unless we keep men of such lofty ideals as the executors of the national will.

Using the city of Washington as a text the president preaches eloquently on tenement house reform, child labor, the value of the home, and the evil of congested populations. He devotes much space to agriculture and forestry, pleads for justice and education in self-support for the Indians both at home and in Alaska, and many other matters of social interest. His human interest is the dominating one and his versatile knowledge opens every realm to it. He has been called a meddler because he interests himself in so many things, but this message shows him the opposite. He conceives that the welfare of the nation is human and that takes him into many affairs. He is impatient sometimes to see the thing done and thinks our anti-imperialists ought to quit talking, forgetting that there is no safeguard for his philanthropic plan equal to that of the agitation of these sincere men. He reiterates his well known maxim that there shall be no favors to rich or poor, defends labor unions and says they need the care of law more than capital but warns them that every man has a right to work and that they must not commit overt acts. He asks for more adequate remuneration for accident to the workman and thinks heroism in the army of peace as deserving of reward and medals as in that of war. He omits all reference to the tariff at the present time but we may look for some very definite proposals in the next message. Ship subsidy is passed over, as a question sufficiently in the hands of congress perhaps, though there is a desire expressed for attention to merchant marine. All in all it is a paper that every citizen should read and and it is easily read for it is an excellent piece of writing.

Eureka, Ill.

The Man With the Hoe W. M. Hays

IN the civilization of Europe where the people have been divided into a titled money class on the one hand and a serving peasantry on the other, the expression "the man with the hoe" carries the idea of being borne down not by the soil alone but by history. The brush and the pen pictures of the man with the hoe are pictures of the results of selfishness, the opposite of altruism. These pictures deal with the old world peasant. Unless interpreted in their true light they belie country life in free America. Here we realize that Uncle Sam's free homesteads have been the cradles of our best blood, the nurseries in which have been begun the training of many of our most potent leaders. The life and labors of the farm offer the best physical, intellectual and moral preliminary education to a useful life on the farm, in the industries, in the professions and in the higher work of home making and motherhood. City homes have been vastly improved, both as places for comfort and as places in which to rear children. But averaging poor and rich the city homes have not the perspective development which seems sure to come to the average country home. The telephone, the rural mail delivery and the parcels post; a system of consolidated rural schools, technical agricultural high schools, agricultural colleges and experiment stations with traveling teachers and circulating libraries; a system of co-operative markets, creameries, bakeries, laundries and meat

shops; and a system of public roads made good under the leadership of the nation and the state, with rural trolley lines supplementing our splendid railway service, are coming forward to aid the farm home in its mission. Soon the ratio of less than a century ago of three persons on the land to one in town, will be reversed and only one-fourth, or at most, one-third will be on the farms. The remaining twenty-five or thirty per cent will be able to produce sufficient raw food and clothing products for the whole people and will remain as a permanent country people. The enormously developed city industries and professions will require the seventy or seventy-five per cent.

Philanthropic effort cannot move more than probably one per cent of the cities' weaker elements to the country. The cities' sore spots must be cured by internal treatment, and when wisdom comes, the impossible plan of moving any large proportion of the slums out on the land, will be abandoned and American vigor will be applied along curative lines, being blocked out by such pioneers as Jacob Ritis and Jane Addams.

Education is to be so extended alike to country and city people that all classes will be trained for their work. But modern tendencies have taken the control of education out of the hands of the church and placed it in the hands of the state. The direct influence the church exercises through educational agencies is not growing as rapidly as many other things

of disease by utter neglect of sanitation. In the capital city there flourishes the "G. C. S.," which, being interpreted, is the great Calcutta stench. Yet Calcutta is so far Europeanized as to be a veritable "spotless town" compared with parts of the Orient where the white man has not taken up his burden. Were the germ theory really enforced east of Suez, the "populous East" would be stripped of inhabitants in a week. As it is, we have seen something of the grim harvest of death in malodorous India. When want and physical and moral filth have begun their work, there is no physician to help beat them off. It is estimated that fully half the people, even in the cities that have doctors, hos-

pitals and dispensaries, die without medical aid. There are hundreds of thousands of villages without either trained doctor or native quack. Probably little more than four persons of every hundred are ever reached by the advice and remedies of any physician.

Does it not all call aloud for the Great Physician? Before He found our ancestors they were as bad off as the people of India. What a Christian civilization has done for Europe and America in driving out poverty, and dirt and cholera, and black-death, and leprosy, it can do for the Orient. May the spirit of the pitying Christ come upon us and impel us to preach the gospel to the poor and heal the sick of India.

There Is No Place Like Home W. J. Russell

HOME is a sacred place. There is no other spot on earth so dear. The very word "home" is full of deep and eloquent pathos, and appeals at once to the heart of every one. How often are we borne on the wings of imagination to the place made sacred by the remembrance of loved ones. To one who has been separated from this hallowed oasis in our desert life, how sweet are the words of Wordsworth:

"How dear to my heart are the scenes of my childhood,

When fond recollection presents them to view;

The orchard, the meadow, the deep-tangled wild-wood,

And every loved spot which my infancy knew:

'The wide-spreading pond, and the mill which stood by it;

The bridge and the rock, where the cat-aract fell;

The cot of my father, the dairy-house nigh it,

And e'en the rude bucket which hung in the well;

The old oaken bucket, the iron-bound bucket,

The moss-covered bucket, which hung in the well."

This home sentiment should be kept alive in the hearts of the children. They should be made to feel that home is the most delightful place in all this wide world. Too often it is otherwise. Modern home life is largely toward materialism. Family worship is neglected. Family conversations are saturated with a love for gain that ever grows more greedy and absorbing. Children grow up with the idea that the chief end of man is to make money, and to make it speedily. By the time success is won, piety is overgrown and choked by the thorns of worldly care, the deceitfulness of riches, and the lusts of the flesh.

The following striking paragraph is taken from an article in the *Atlantic Monthly*, which should demand the attention of every Christian parent. It says: "Affection, reverence, self-sacrifice, modesty, veracity, the power of estimating things truly, appropriation of the higher life, every elevating tendency, every worthy aspiration, flourish best on the family hearth. But if their natural habitat is empty; if mean selfishness, and silly frivolity, and servitude to appearances, the myriad hypocrisies, shams, and littlenesses of sordid convention, fill and control the place, alas for the generation so defrauded of its sacred birth-right, so delivered helpless to the mate-

rialism of the age. There is no remedy in the extension of educational machinery. We may exchange the classics for modern languages; we may make more room for physical science; we may introduce courses in the science of government; we may pay more attention to political economy; we may add technical schools to the common ones; but when we have done our best, we shall have failed to evolve a substitute for the only education which gives life a significance higher and broader than that of Descartes' Automatism."

These words are worthy of our careful consideration. They should startle all parents to a realization of their duty. The only way to counteract these evil tendencies is by maintaining the proper education in the home. Home is the nursery where noble principles receive early development. In the words of the lament Isaac Ererett: "We must get back to truer ideas of home-life, to worthier conceptions of the sacred and in-transferable obligations and duties of fatherhood and motherhood. We war against nature and against grace when, for parental instincts, loves and sollicitudes, and the atmosphere and environments of a pure and righteous home, we seek to substitute any foreign supervision and training. Outside schools may advantageously supplement home education, in order to a complete equipment for the duties of manhood and womanhood; but the earliest and supremest formative and educational forces must be found at home—or there is a loss which can never be repaired. If our children are to become 'trees of righteousness, the planting of the Lord, that He may be glorified,' they must be grown in the home-garden, in the only soil divinely furnished for them, under the only watch care and fostering love to which heaven was entrusted them. If parents are false to their own children, what right have they to expect that others will be true to them."

The fundamental idea in the home life is self-denial and love, consisting in the observance of all the reciprocal relations that pertain to the household. The word husband is compounded of the two words, "house" and "band"—house-band; if he is an ideal husband he binds the household together. The word wife is from the German and means to weave. She is weaving the destinies of the home. Her spirit gives the home its atmosphere. Her hands fashion its beauty. Her heart makes its love. Love is the foundation upon which the family rests—hence the husband is commanded to love

the wife, and the wife to honor the husband, and the children are commanded to do both. The entire atmosphere of the home life is to be impregnated with sweetness, gentleness, cheerfulness, purity and obedience which is the flower of love. The entire home life should be a synonym of happiness. There should be domestic amusements, fireside pleasures, quiet and simply it may be, but such as shall make home happy, and not leave it that irksome place which will oblige the youthful heart to look elsewhere for joy. Let home be fragrant with the spirit of devotion where God receives daily acknowledgment. The dew of Hermon falls upon the home where prayer is wont to be made. When children, who have been reared in such a circle, are called away to the activities of life, the memory of such a home will be an inspiration and a safeguard wherever they go.

Blessed influence is the influence of a loving mother. It floats to us now like the perfume of some woodland blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our hearts forever. Other faces will be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own. Mother,

"To thee my gift I'd bring,

As to his nest at eve a bird will come, His sweetest song to sing."

And when she is gone let the green grass shoot up unmolested over the place where she is resting. Walk softly, it is a sacred spot—a mother's grave. There sleeps the nurse of infancy, the guide of our youth, the counselor of our riper years, and our friend when others deserted us. As the last "Farewell" is spoken and the tear drop moistens the new made grave does not the heart cry out from its very depth,

"Backward, turn backward, O Time, in your flight;

Make me your child again just for tonight.

Mother, come back from the echoless shore;

Take me again to your heart as of yore." Pittsburg, Pa.

EARLY CHRISTMAS CAROLS

Christmas carols have been sung ever since the rude tribes of Germany were converted to Christianity.

We are inclined to the belief that the most delightful of all the accompaniments of this season of the olden times were the Christmas carols. The first Christmas carol, as Milton and Jeremy Taylor have said, was sung by the angels on the plains of Bethlehem. This custom has prevailed in most Christian countries and is perpetuated in England and on the continent.

There is a most beautiful custom still prevalent in Devonshire of the choristers of the village church singing their carols on Christmas eve before the houses of both rich and poor. Still more impressive, however, is the sound on Christmas morning, in Yorkshire, of the voices of little children chanting their quaint ballads, which breathe the very spirit of the olden times.

It's guld to be merry and wise,

It's guld to be honest and true,

It's guld to support Caledonia's cause,

And bide by the buff and blue!

—Burns, "Here's a Health to Them That's Awa'."

AMONG THE NEW BOOKS

NEW BOOKS RECEIVED

Presbyterian Board of Publication and Sabbath School Work, Philadelphia. Islam and the Oriental Churches; their Historical Relations. By William Ambrose Shedd, M. A.; pp. 253.

A. S. Barnes & Co., New York. In the Days of Chaucer. By Tudor Jenks, with Introduction by Hamilton Wright Mable; pp. 302. \$1.00.

Hertel, Jenkins & Co., Chicago. Bible Symbols or the Bible in Pictures. Text prepared and arranged by Martha van Marter. Illustrated by Frank Beard.

Linscott Publishing Co., Chicago. The Nineteenth Century. By J. G. Wooley and W. E. Johnson. Price —; pp. 517. A. C. Armstrong & Son, New York. The Master's Questions to His Disciples. By G. H. Knight; pp. 367.

The Eschatology of Jesus. By Rev. Lewis A. Muirhead; pp. 224. \$1.00.

Zelda Dameron. By Meredith Nicholson; pp. 411. \$1.50.

The Face Beyond the Door. By Coulson Kernahan; pp. 110. 30 cts. net.

The Life and Work of E. J. Peck Among the Eskimos. By Arthur Lewis; pp. 345.

The Magnetism of Christ. By Rev. John Smith, M. A., D. D.; pp. 336.

Leaves for Quiet Hours. By George Matheson; pp. 285.

The Pilgrim Press, New York. Sword and Plowshare. By Willis Boyd Allen; pp. 266. \$1.25.

Sermons on the International Sunday School Series for 1905; Monday Club. Thirtieth series.

The Testing of Sidney Dean. By Ida T. Thurston; pp. 450. \$1.50.

The International Reform Bureau, Washington, D. C. Intoxicants and Opium. By Dr. and Mrs. Wilbur T. Crafts and Misses Mary and Margaret W. Leitch.

Executive Office of the Association, Chicago. The Religious Education Association. Proceedings of the Second Annual Convention, Philadelphia, March 2-4, 1904.

BOOKS REVIEWED

The Magnetism of Christ. By the Rev. John Smith, M. A., D. D. A. C. Armstrong & Son, New York. 1904. Pp. 336.

These twelve lectures, under the auspices of the Duff Lectureship and dedicated to the students in Glasgow, Edinburgh and Aberdeen, furnish a rich study of our Lord's missionary methods. Dr. Smith presents clearly the conditions surrounding the home missionary work of Jesus, his art of drawing men to himself, his methods of dealing with inquirers and opponents. His use of the future as a motive for the present, the place of prayer in bringing in the kingdom and His originality in the awakening of faith, bringing us into fresh visions by sinking deeper into the unplumbed treasures of divine thought. Dealing mainly with the evangelistic aspect of our Lord's ministry, it is no difficult task for him to show that unless a church, consciously and with her whole heart, is seeking that end she is undeniably guilty of sin. He draws the picture of our Lord speaking to man from the depths of Himself, speaking from within the circle of fellowship with God

to that in man which hungers for God and one could hardly doubt but that there has now come into the world the great judgment hour of opportunity. Each lecture is refreshing and bears the spirit of real evangelism.

"The More Excellent Way," by M. L. Blaney, Oakland, Cal. This is a well-printed booklet on Faith, Hope and Love. The cover design, drawing attention to the More Excellent Way through Faith, which works by Love and is inspired by Hope, is very attractive. The booklet is sound and scriptural. It is loyal to Christ and sets forth the divine plan of the perfected work of Christ and shows why the great work of the Christian Church is itself a better confirmation of the truth of Christianity than any modern miracles could possibly be. We recommend a careful reading of "The More Excellent Way" which will be furnished by the author at twenty-five cents per copy, postpaid.

The Natural Way in Moral Training. By Patterson Du Bois. Fleming H. Revel Co., Chicago; pp. 328. \$1.25 net.

A book in which there is collected for popular use very much valuable material. The principles of pedagogy as illustrated by modern psychological inquiry are given great emphasis. The author maintains a parallel between physical growth and the development of the soul which is perhaps overdrawn, but nevertheless provides a very desirable framework for an untechnical appeal to those seeking to lead in the spiritual development of the young.

SOME HELPFUL BOOKS

The following notes from readers came too late for our Thanksgiving number, but are worth giving a later place:

The three books which, of my year's reading, I have found most helpful are:

1. Religions of Authority, by Auguste Sabatier.
2. Beginnings of Christianity. Paul Wernle.
3. City Temple Sermons. R. J. Campbell.

Of the three, Religions of Authority is the most thought provoking and fundamental. It is a complete refutation of those who would seek authority for Christian faith, which is not fundamentally grounded in the experience of the Christian man.

Boston, Mass.

A. L. Ward.

In answer to your request for a list of helpful books that I may have read recently, I may say that I found Sabatier's Religions of Authority very suggestive. In the course of my studies in Semitic Antiquities, I found the Explorations in the Bible Lands in the Nineteenth Century by Hilprecht exceedingly valuable. In my studies in the Old Testament Prophecy, I was pleased with Riehm's Messianic Prophecy, which is not by any means a new work, but not widely circulated in this country, very valuable, especially respecting the nature of Hebrew prophecy; also Professor Goodspeed's Israel's Messianic Hope, a new work, is a very comprehensive man-

ual. In many respects I have been delighted also with George Adam Smith's Isaiah and Minor Prophets.

Yours very fraternally,
Des Moines, Ia. Clinton Lockhart.

The three books of the present year's reading which have been most profitable and thought provoking to me are, "Ultimate Conceptions of Faith," by Geo. A. Gordon; "The Power of Truth," by W. G. Jordan, and "Religions of Authority," by Auguste Sabatier.

Peoria, Ill.

G. B. VanArsdall.

You are asking for recent books from the publishers which have been found most helpful. I have a shelf of 30 recent up-to-date books. The half dozen that have proven most suggestive and helpful are:

1. "Christ." By S. D. McConnell.
2. "The Churches One Foundation." Nicoll.
3. "The Fact of Christ." Simpson.
4. "Sidelights on Immortality." Gilbert.
5. "The Next Step in Evolution. I. K. Funk.
6. "Man Preparing for Other Worlds." W. T. Moore.
7. "Helps to Faith." J. H. Garrison.
8. "The Blood of the Nation." Jordan.

Cephas Shelburne.

Huntington, Ind.

ABOUT HISTORICAL DOCUMENTS.

Dear Brother Young:—I feel you have done the Christian world a great service by printing in so convenient form "The Historical Document Advocating Christian Union."

This is the greatest subject before us to-day and these documents are of great value in its study. The book deserves a large sale. Very truly,

A. M. Harvuot.

Central Christian Church, Cincinnati, Ohio.

Brooklyn, N. Y., Nov. 22, 1904.

Dear Brother Young:—It is not enough to say that in editing and sending out "Historical Documents" you have done great service to "our people" as religiously distinguished from others. You have done great service also to the "other people" and the cause of Christ generally. Those famous documents together with the analysis given in your well written, well printed, and neatly bound book and sent out by the Century Company will reach a great many beyond our usual lines and bring them also under the charm and force of their logical and scriptural appeal. Let me wish for the book a sale that will be commensurate with its worth.

Sincerely,

M. E. Harlan.

The book, "Historical Documents Advocating Christian Union," is a most valuable collection of the monumental statements concerning the basal principle of our brotherhood. Bro. C. A. Young would have rendered a distinct service had he but selected and compiled the documents contained in this volume, but, in addition, he has written introductions to each, revealing keen appreciation of the facts and motives and deep sympathy with the famous authors. Every Disciple who would speak intelligently of "union" should possess this book.

John H. Ewers,

Pastor Irving Park Church, Chicago.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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LESSON FOR DECEMBER 25: REVIEW OF LESSONS 40-51.

EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

WE HAVE come to the close of the quarter and the year. The quarter's studies have dealt with the period of the passing of the power of the king, and the pre-eminence of the prophet. Four reformations under kings are chronicled: Aza, Josiah, Hezekiah, Josiah. They were practically all prophet-inspired. The personalities of Jeremiah and Isaiah are far more potential than that of either of the kings. The messenger of God was the power behind the throne asking for righteousness. Every one of these kings failed in greater or less degree. Their reforms were also in large measure futile. Subsequently to the kingly line yet further results were achieved. The period sees most important work done in the divine economy—the reversal of the materialistic policy inaugurated by Solomon, the destruction of the worship of Baal, the final cessation of idolatry, and the restoration of the law.

The whole year has given us in outline the history of the Chosen People, from a man, Abraham, to a people broken and afflicted and yet embodying principles of truth of the greatest importance to the race, and preparing a channel through which a Deliverer was to come, and a greater work be accomplished.

The Lessons of the Quarter.

One overwhelming consciousness possesses the mind as this last period is contemplated. It is that which so often possessed us at the beginning, and which has never been wholly absent from view, that of the overruling God, moving in mercy and majesty toward the fulfillment of the deepest intention of His grace. Through battle and strife, through failure and defeat, as well as through triumph and prosperity, through accomplishment and victory, God has moved right onward. No cycle of the years has found Him perplexed or diverted. At every critical juncture He has raised up the right men, finding them where we should never have looked for them. Through all the conflict He has maintained a testimony of Godly souls to the truth, until when in Malachi we see these people in the mirror of the prophetic word, we see them a broken and imperfect people, who nevertheless hold enshrined in their very being at least two great items of truth, the existence of the one God, and a passionate belief in a coming Deliverer.

Such contemplation is in itself the learning of the profoundest lesson. High over all the trembling thrones of earth the one throne is established and occupied, and the true confidence of man is not in himself but in God, and man's only true wisdom consists in discovering and living in co-operative obedience to His law.

The Lessons of the Course.

It is admitted that in all human history there is nothing more remarkable than the story of the Hebrew people. As to numbers and material glory, they were inferior at any point to other of the great peoples of the race, and yet they contributed on the spiritual and ethical side more of real value to the well-being of man than any of the rest, or than all of them combined. At the present time, they are a people without power, and yet exercising almost limitless power, a people scattered and peeled and yet utterly unable to lose their distinctive na-

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

tionality, a perpetual and living testimony in their national death to the truths for which their very existence stands as evidence. To deny the Scriptures is to deny the Hebrew, and no man as yet had temerity to do this. Accepting then the story, we have studied it, and have found principles which are everywhere present, there focused and crystallized. The sovereignty of God, and man's relationship thereto are made clear throughout. That relationship is conditioned by the action of the will is also seen, men being free to obey or not. And yet again the limitations of that freedom is revealed, for man may break himself on the pillars of the throne if he will, but in such breaking there is a vindication of the authority thereof. And so finally and supremely the story teaches the sad history of human failure, but even yet more clearly the sure final triumph of divine grace. The story inspires in every seeing heart the cry for the coming of the great kingdom of God.

56 PRAYER MEETING

By SILAS JONES

THE CHANGING YEARS AND THE UN-CHANGING CHRIST.

Topic, December 27-30; Ps. 90; Heb. 1:10-12; 13:8.

NO PROPHET is needed to tell us that things do not abide forever the same. History and physical science combine to impress on the mind the fact of change. The law of birth, growth, and decay applies to individuals, to nations, and to races. Languages and systems of thought flourish and pass away. We do not think as our fathers thought and the men of the generations to come will not think as we do. The universe as we know it had a beginning and it will have an end. "All things flow," said the ancient Greek, and we are compelled to agree with him. We build on shifting foundations. The structures we rear will all disappear and leave no traces of their existence. Is human toil, then, all for naught? Will nothing survive the ruin of the world that our eyes behold? Is pessimism the outcome of the endeavor to accept things as they are? For if we labor only to have the results of our labor swept away, who can labor in hope? It is nonsense to talk of optimism if human effort is forever to be defeated. The religion of Christ claims to deal with that which is permanent. For this reason those who accept without questioning its teachings are not put to confusion by the ever changing world in which they live.

Is Christ unchanging? If in asking this question we have in mind the theories of Christ with which theologians have busied themselves we shall have to answer that he does change. In this sense the Christ of the apostles is not the Christ of the councils and of the medieval thinkers. Men's theories of Christ are continually undergoing modification. Theories come and go. But Christ is the same gracious personality that he was in the beginning. He is still saving men from sin and despair and he will continue to save them. The Jew, the Greek, the Roman, and the Teuton found peace in him, and in modern times peoples of many stages of culture—the lowest savage and the most cultured men and women—are acknowledging that he alone is able to satisfy their souls. "To whom shall we go?" multitudes are saying with Peter of old. They do not see the world through Peter's eyes but like him, they have longings which only Christ can satisfy.

Christ satisfies the longing of the heart for God. If we did not want to love and be loved, there would be no place for Christ in our lives. The intellect could occupy itself with the mechanics of the universe. There would be no regret and no hope. But here are those hearts with which we must deal honestly. They wreak an awful vengeance on those who mock them. Christ says God is father. Does any one demand a change here? Not unless he turns traitor to love. In all ages and in all places Christ the revelation of the heavenly Father is the same. Where this revelation is received warmth and light from heaven are received and the heart of man finds quiet and rest.

In another respect Christ abides the same.

He was the brother of those he met when he was on earth and he is our brother today. He lived for others, not upon them, not in indifference to their needs. When Paul said: "Christ liveth in me," he was devoting himself unselfishly to the service of mankind. From the days of the apostles until the present, wherever the spirit of Christ has been there has been the spirit of service. There is not, there has not been, there never will be a Christian without the willingness to help others. We know not what the future has in store for us but we know we must engage in helpful ministries to those whom we shall meet as we journey on through life. What greater knowledge could we ask? The benediction of heaven will rest upon us if we show ourselves the brothers of the Lord in service.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

AN OFFERING TO CHRIST.

Topic December 25th: Mark 14:3-9.

THIS story of the breaking of the alabaster box of precious ointment over the head of the Master is appropriate at the Christmas season when we give gifts to those who love us and to those whom we love. It is the lesson of self—forgetful love, giving the most costly treasure in the abandon of devotion, not for effect nor because it was expected, but because her heart prompted her and she forgot the proprieties, perhaps, in the overflowing of her love. This is the holy and the blessed thing in giving and in loving and in doing.

It is one of the sweetest stories in the Gospel of redeeming love. The fragrance of it lingers like the smell of roses which faded long ago, but which we cherish still in some old sacred volume, precious with the memories of mother or friend—departed, yet remembered by each tender token of the past. And our human hearts are better by all these holy things which we keep for our very own. These are the soul's chiefest treasures, the fragrant fragments of alabaster boxes broken, but cherished still, though our loved have departed.

Holy things which we may not tell,

Apart from ourselves, which we
Are slow to remember, who dwell
A little way in from the sea!

Holiest things, we may not speak,

Sacred to memory, all our own:
Things which make the strong heart weak—
Souls are not strong standing alone!

Holiest things, still kept apart,

Hidden from others, ever to be—
Never forgotten, things of the heart—
Flow inland still, O Memory!

"And there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made?" This has always seemed to me one of the revelations of the natural selfishness of the human heart unconsciously manifesting itself. It was no credit to those who murmured against her, nor is it any credit to our own hearts that we sometimes act and even speak the same way. "For this ointment might have been sold for more than three hundred pence and given to the poor!" Ah, yes! But would it have been given to the poor if sold?

This spirit of calculating charity is not the kind that sells things and gives the proceeds to the poor. We talk about proportional giving, the tithing system, and these may be all right for thoroughly, consecrated Christians—and no other kind could be induced by any sort of means to try or to keep up either of these methods. The fact of the case is that the heart method is the only one that is approved of the Master. Alabaster boxes of precious things, the spikenard of the soul, the holy things of the heart, are not broken by system, or in proportional parts. The whole tithing system is contrary to the heart of love and the spirit of the Gospel. The Pharisees cast in of the tithes of their abundance, but the poor widow out of her abounding poverty

(Concluded on page 1179.)

Home and Children

"HANG UP THE BABY'S STOCKINGS"

HANG up the baby's stocking,
Be sure you don't forget -
The dear little dimpled darling,
She never saw Christmas yet;
But I've told her all about it,
And she opened her big blue eyes;
And I'm sure she understands it,
She looked so funny and wise.

Dear, what a tiny stocking!

It doesn't take much to hold
Such little pink toes as baby's
Away from the frost and cold.
But then, for the baby's Christmas,
It will never do at all;
Why, Santa wouldn't be looking
For anything half so small.

I know what we'll do for baby,
I've thought of the very best plan,
I'll borrow a stocking from grandma,
The longest that ever I can;
And you'll hang it by mine, dear mother,
Right here, in the corner, so,
And write a letter to Santa
And fasten it on to the toe.

Write, "This is the baby's stocking,
That hangs in the corner, here,
You never have seen her, Santa,
For she only came this year;
But she's just the blissest baby!
And now, before you go,
Just cram her stocking with goodies,
From the top clean down to the toe."

GORDON'S CHRISTMAS EVE

Corwin Phillips

IT WAS not the ideal weather for Christmas Eve; that is clear and cold with everything outside wrapped in a thick blanket of snow. This afternoon was snowy, but the snow was melting as fast as it fell on the wet ground.

Along the street was hurrying the usual Christmas throng. Little Gordon Ross, lying on a sofa by a front window of his beautiful home, was watching the passers-by. He was picturing to himself what was in the bundles they were carrying, and how happy some boys and girls would be next morning. He was unhappy, not because he lacked the ordinary Christmas enjoyments, but because he was lonely. The crowd helped him to forget himself.

Gordon, always a delicate child, was now suffering from a severe cold, and his mother had forbidden him to leave the house. His violin was lying on the seat beside him, untouched, although he had a fondness for it that few twelve-year-old boys have for any music. Several books and bright magazines were scattered around; but he was interested in none of them.

He felt neglected. His father was away at his business; and his mother, a warm-hearted Christian worker, was away for the whole day helping to see that every poor child in town had something for Christmas, and a warm supper beside. She had given him a hurried kiss, told him to be good a boy, and left him feeling that every ragged newsboy on the street

was happier than he. If he had known what his mother was doing, he would have busied himself making mental pictures of the happy children whom she visited, but she had not told him where she was going.

The day wore away at last, and the street picture was plain in the electric light when Gordon's sister Bessie came into the room. She was dressed for some evening party, and stopped before a tall mirror to see if there were any flaws in her costume. Gordon was very proud of this pretty blonde sister. She was usually very kind, but to-night had no thought for the lonely brother. He could see her in the mirror as she fastened a bit of holly in her hair. Her dress was of a delicate shade of blue, and a small knot of white ribbon among the folds on her bosom showed the nature of the gathering to which she was going.

The boy sprang up, caught up his violin, and came toward her. "Oh, Bessie," he exclaimed, "I can play that piece now! Just listen how I can get over that high note."

"Get off my dress!" snapped the girl crossly, pulling away her train. "Since I'm late anyway, it's a wonder you didn't tear it with your awkwardness! You are always around in the way. There's the door bell now!" A few more hasty touches, and she was gone.

At first the child shrank back in astonishment. His eyes widened and fixed themselves on the girl until the last glimpse of blue disappeared through the doorway, and he was alone. The violin, firmly grasped until then, fell to the floor, and a few moments later he was beside it weeping bitterly. He was alone in the house; even the servants were away on a half holiday.

Gordon did not cry long. He grew indignant, arose and seized his cap with the intention of leaving for the street, but he was too tender, as yet, for gross disobedience. He hesitated, turned as if some new idea had struck him, picked up his violin, and went toward the kitchen. He was hoping to find some of the servant girls, who were all kind to him, but it was a vain hope. Everything was in readiness for to-morrow's dinner, but no one was there. The pantry was full of good things, but they tempted him not in the least. Lonely and sad, the child sank on a hard seat by a closely curtained kitchen window.

He drew the bow across the strings of his violin, and a low, wailing note sounded through the stillness. He forgot himself in his music, and played on and on. He was soon seeing the world in a rosy light; no one was lonely, or in the way. He did not notice a figure stop as it was going rapidly past, listen, move on a step, hesitate, come back, and remain close by the window.

The music was sad and plaintive at first. The wretched man listening was carried back to his childhood days. He forgot the cold, he forgot the purpose that had brought him from home. He was seeing an open fireplace, glowing with red coals; a room, hung with wreaths of mistletoe and holly; a Christmas tree, loaded with fruits and toys;

and a table, spread with a bountiful dinner. How plain it all was! The music changed a little. This time it was sleigh bells, merry and joyous. He saw a bright face surrounded by a warm, red hood and set in rich fur, and near her, a manly form once his own.

A small parcel slipped from under his arm, and fell to the sidewalk. He glanced at it, and covered his face with his hands. The picture had gone, and the reality confronted him. The bright face was now the pale, thin face of a drunkard's wife, and the manly form was the wretched figure standing by the window; a man sunk so low that the little package contained the only thing he could get to pawn for the price of a drink. He picked up the brown-paper parcel, and opened it slowly—just a pair of baby shoes, worn a little at the toes, almost warm, yet from the pressure of tender baby feet. The snow fell on the little shoes. He noticed this, and wrapped them up again.

The music was growing fainter and fainter. The man clasped the package to his breast with one hand, and held the other toward the cold, gray sky. The snow fell on his upturned face. He turned and walked rapidly homeward. With one lingering wall the music ceased.

Several hours later there was a commotion in the Ross parlor. "Oh, mamma," exclaimed a happy voice, as a girlish figure in blue rushed in, "I succeeded in getting George to take the pledge to-night! I never knew him to drink in the least, but he is safer now. I feel that I have accomplished much."

"Well, I am glad you succeeded," was the quiet answer. "If you had seen what I have to-day, you would take no risks. But I must go and see how Gordon is. I suppose he has been asleep for hours. Poor child, I have scarcely seen him to-day."

A startled face appeared at the door a few moments later, and a distressed voice exclaimed, "Oh, Bessie, where can he be? He is not in his room, and it is past midnight!"

Confusion and fear reigned in that house for some time, but they found him, at last, lying on the hard bench by the kitchen window, fast asleep, asleep with his violin in his arms, and traces of tears on his cheeks.

When he awoke, Bessie was standing over him. "Sister won't be cross to you any more," she said, kissing his white forehead, "and she won't leave you alone, either."

The next day the papers gave an account of the noble things accomplished by the various societies, and the whole world knew of it; but only the angels recorded the greatest good done, and the world will never know.

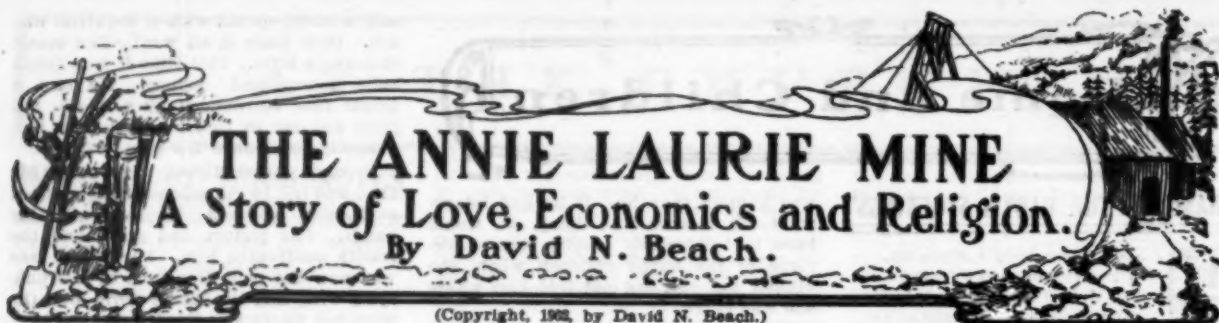
In a Glasgow Sunday school one Sunday the lesson bore on the land of Canaan, where it is spoken of as a land flowing with milk and honey. "What do you think a land flowing with milk and honey would be like?" asked the teacher.

"It would be awfu' sticky," responded a wee chap at the foot of the class.

"Open your mouth a little wider, please," said the dentist.

"My friend," replied the professor, with some impatience, "I can't open my mouth any wider. But I can extend it vertically a little more, if you insist upon it."

For nothing jars the professor's nerves worse than the use of slipshod English.



CHAPTER XXIII.

Auld Lang Syne.

AFTER nine and a half months of hard work at the Annie Laurie mine, with George Wilkinson as superintendent above ground, with Douglas Campbell as superintendent in the levels, and with results far beyond the most sanguine expectations of the Old Guard, whose very lives were bound up in the success of their enterprise, Duncan McLeod was about starting to spend a month with his mother at Stirling, and to bring her back for a summer in Colorado. There were reasons, physiological and diplomatic, in view of the program which he was then carrying out in relation to Mr. Bonaparte Sharp, why he had given her only twenty-four hours in June of the previous year; but he had promised her a full month when the Scottish hill sides should be wearing their early garb of flowers and of green the next year.

The night before his departure there was a great gathering of the people of the Annie Laurie mine in the hall of the Miners' Club. All work had been suspended in honor of the occasion, and no well person, not absolutely prevented from attendance, was absent. Glimpses of what occurred at the meeting will perhaps interest the reader.

There was singing by the double quartet of the Miners' Club. There was some excellent violin and other instrumental music. A chorus of school children, trained by Angus McPherson—for the mine had already become a place of homes—sang superbly a piece specially composed, both the verse and the music, in honor of their departing hero. Then there was a recess, at which the women of the mine served some very appetizing light refreshments. The second part of the evening's exercises consisted of several short speeches, followed by the distinctive farewell.

George Wilkinson spoke first. He read from a paper. This is what he said:

"I stayed here during the troubles at the mine, as you know. I had three reasons for doing so, namely:

"First.—To watch, to post our president, and to be brakes, so far as I could be, to a car that had broken its couplings and was running 'wild' down a steep grade.

"Second.—To do a large amount of reading on industrial, economic and social questions. It has not always been with me as it has been since we have been acquainted. I have widely known the world. I had a considerable collection of books in this department when the bolt fell, and Mr. Hope, thereafter, purchased for me, on my successive orders, large additional instalments. I read, during that black year, as steadily and persistently, almost, as Mr. McLeod must have seen honor students read at Edinburgh.

"Third.—To make a study of the old industrial-economic system, introduced here by Mr. Bonaparte Sharp, in comparison with the new which it displaced. What this study, undertaken along with prodigious reading, taught me, is to be of priceless value. Suffer me to state briefly some of my conclusions:

"No man should undertake seriously to better the industrial-economic situation without much reading and study; but, at the same time, a large proportion of what is written is of little worth. The first value in the literature of the subject is the facts which it marshals. But, after you have come upon about so many of them, they largely duplicate one another. Furthermore, while the facts are ill-important, they are, at the same time, simple, and bear almost exclusively, so far as they have pertinence, in a few practical and easily apprehended directions. The second value of the literature is the formulation, as yet very imperfectly done, of theories, justified by facts and experience, looking toward industrial-economic betterment. That which grieves you, let me add, and at times almost maddens you, in the literature, in the abstract, untested, unvitalized theorizing and preaching on the subject. Read, then, I would say in summing up; yes, read widely and profoundly; but understand that much of the reading is a rubbish heap, and that one may readily be warped away from practical views and from actual service by the mere glitter of its wordy tinsel.

"Regarding current methods of economic and social betterment, it requires to be said that, while most of them are actuated by high motives, and many of them are of considerable value, they in large degree miss the point. To make enormous benefactions, for example, to universities, colleges, technical schools, libraries, hospitals, and so forth, is, of itself, praiseworthy; and much of it is, and, as time goes on, will tend more and more to be, of high service. But to put, in these directions, the main strength of efforts for the betterment we are considering, is a mistake, from either of two points of view. Such benefactions largely operate, on the one hand, whether intentionally so or not, as covers for most reprehensible industrial-economic practices in getting the money, a fraction only, and often only a very small fraction of which, perhaps hardly one per cent, is thus donated. On the other hand, such benefactions very generally undertake to heal the surface of the industrial-economic disease, instead of reaching and removing its underlying causes. It is like medication, instead of building up the system. It is like battling epidemic and contagious diseases while taking on account of bacilli.

"Combination, centralization and the trust principle have, doubtless, great merits, when we shall have learned properly

to apply them; but I am sure, and particularly from my study of the two systems of running this mine, that they tend to grow top-heavy and to lose in initiative what they gain in facility—in fact, to lose much more than that. There is such a thing as organizing too much. A thing may be had too cheaply. After a certain limit is reached, as with putting on flesh, bigness becomes an incubus, and, carried far enough, means death. Our men have made this mine a success, on the contrary, because cheapness was not a main consideration here; because the mine, in its organization, was not part of an endless chain, out was a very winsome chain by itself; because it was not too big; because our people could grasp it, love it, put their lives against it, and see it gain; because, in short, it was their own Annie Laurie.

"Finally—and this was what my comparison of the old with the new system during that dark year absolutely confirmed me in—one may plant one's self, without fear of successful rebuttal, on this fundamental proposition, namely: Any departure from the soundest industrial-economic righteousness is business folly not less than moral folly.

"The laborer is, indeed, worthy of his hire; and capital, by the same token, is worthy of its hire. Individualism and self-interest, in their true sense, in short, so far from being ignored, must have their place and initiative and reward. The denial of this, by socialistic programs, weakens the entire betterment campaign. On the other hand, nevertheless, nothing is good in the way of individualism, or of self-interest, which is not good for the mass of men, or at any rate, which works injustice, discrimination or damage to the mass of men. On this principle, the management of this mine, not only in a friendly adjustment of grievances on the few occasions when they have arisen, but also in granting every faithful employe a generous share in its profits, over and above wages; in permitting the men to acquire a reasonable part of the stock of the mine and to be correspondingly represented on its directorate; and, at the same time, in adapting these privileges, as they have been successfully adapted, so as not to work injustice to the large amount of capital here invested, in the 'undivided decrement,' or in any other respect—all this has, in an all-round way, laid the industrial-economic foundation for the large success that has here been attained.

"Bonuses, on the contrary, rewards, benefactions and even social settlements—though these last, rightly applied, are particularly valuable—can never, of themselves, bring industrial deliverance. Mr. Williams, our late assistant general manager, for example, received instructions from Mr. Bonaparte Sharp, at a desperate moment in that dark year, to spend money lavishly in some of these directions, and I was consulted about the car-

rying out of those instructions. To a certain extent I advised it and co-operated with it; but it got no grip even on the few earnest men that were then at the mine. It was a sort of tip. It was a gift to blind the eyes against the patent and palpable injustices, which, under that management, were continually practiced on the men.

"Do not for a moment, I pray you, infer, from what I have said, that I consider that we have attained perfection at this mine. We have yet much to learn and much to accomplish. But I am absolutely certain that the fundamental principle of even and inflexible industrial-economic justice toward all parties and interests concerned, which underlies the conduct of this mine, is that on which alone success may ultimately be expected anywhere and everywhere.

"The world is waiting, in short, not so much for more gifts, funds, rewards; not so much for more good deeds, kindnesses, altruisms, as for even-handed justice; for a chance for all; for a sense of responsibility on the part of all men for the good of all; and for a jealous and chivalrous defense, on the part of all, of the rights and possibilities of each. This, indeed, will never adequately come, it may be safely predicted, without the transforming power of that religious life which has been the supreme distinction of this mine; and without, likewise, that glow and enthusiasm and tenderness which have been here embodied in warm human loving—which last is the distinctive mint mark, if I mistake not, of religion. But religion even, and love even, will get small headway until justice arrives; justice industrially, justice economically, and justice socially."

When the applause that followed this speech had died away, Douglas Campbell arose from his place, half way down the hall, and walked to the front. It was the first time. It took all but two or three persons by surprise. The clapping of hands, which had begun on general principles, turned, when the men perceived what was coming, into an ovation that was simply thunderous. Patrick Sullivan was equal to the occasion. He jumped on a chair. Douglas hung his head like a frightened girl. It was Erin's innings. With equal education and opportunity, it might have been O'Connell that spoke. While the stillness was such that one could almost hear people breathe:

"Him, men o' the Annie Laurie mine," began Sullivan, "that made Mr. Hope's an' Mr. McLeod's thoughts for us possible to be wrought out; him, the modist, the sillint, the unsilfish, the helper of iverybody, beatin' ivery man wid the drill, ivery man wid the hammer, ivery man wid pick an' shovel, ivery man in beln' good, ivery man in not knowin' he's anny wort' at all, admired a'most like Mr. Hope, an' worshiped a'most like Mr. McLeod—I'm a movin', Mr. Chairman, t'ree cheers fer him. Whin that hretic, McLean, had done his worst, wid all the drinkin', an' swearin', an' gamblin', an' beln' lewd fifty days, an' loafin' on jobs, an' fillin' out lyn' time cards, an' stealin' ore, an' takin' life; an' whin that anti-pope, the auld Grandmither Williams, had got some of the levels clared up a bit, an' the house scrubbed a mite, an' fit, b' this time, mebbe, fer pigs to live in—along comes the bist man, b' the Holy Mother! in the Rockies, barrin' his two big brithers aforementioned, an' the mine is the glory she is to-day because o' him. T'ree cheers, thin, fer that good Catholic, Douglas Campbell!"

Patrick Sullivan's voice, as he spoke, notwithstanding his accent and dialect, was sonorous, well modulated, full of passion, and there were tears on many a cheek before he was done. The three cheers became nearer thirty; the men rose in a body, made for Douglas Campbell, Sullivan leading them, seized a table, detailed four stalwart men to officiate, one at each leg, and, when they had it level and steady as a rock, high above the men's heads, they lifted Douglas upon it, there to make his speech. Then, all standing, they awaited what he should say.

He could not command himself at first. His trying to do so brought a sympathetic lump into many throats. After that, he was stage-struck, until he caught Margaret's eyes. For Margaret had come in the previous autumn, she and the bairns, from St. Ninian, and alone. Duncan McLeod's favorite project of her man's going to fetch her could not be managed, such, in the peculiar circumstances, was the pressure of work at the mine. Margaret, moreover, had not been in the camp two weeks before she was, to all the women and children there, what Douglas was to the men. When he caught her eyes, a look came into his face, and he read from a paper these words:

"You remember July 1. The Jews' coming back to Jerusalem scarce excelled it. Men laughed and cried and hugged and kissed one another like women. You remember the first service, and Duncan's sermon, from 'When the Lord turned again the captivity of Zion, we were like them that dream.' It has, men, been a dream ever since, but a true dream, thank God! and a dream getting more wonderful, and yet more wonderful, day by day."

Here there were a stillness and sobs, and then Angus McPherson started: "Praise God, from whom all blessings flow!"

(Concluded next week.)

CHRISTMAS TREE'S STRANGE ORIGIN

Most of us know that the Christmas tree comes to us direct from Germany. And we know of the tree worship of the Druids which obtained in England and France, and which probably had some influence on the later use of the tree in the Christmas festival. But we do not all know that a similar festival with the tree as a crowning feature is observed among many heathen nations, and that it comes from sun worship, which is older than history. The revival of the sun after the winter solstice has ever been the subject of rejoicing and of celebration by ceremonies which represent the new light brought back to the world. Our tree, with its small candles, its gilded knick-knacks and toys for the children, is a direct descendant of this old festival in honor of the sun.

Traces of it exist in Iceland, where the "service tree" is found adorned with burning lights during Christmas night. The English yule log is a faint survival of this festival. But it is beyond these that I wish to draw your attention, back further even than the Druid mysteries of the Gallic forests. It is to China, that home of all wonders and of all history. It has been shown that as long ago as 247 B. C. a tree with a hundred lamps and flowers was placed on the steps of the audience hall. This appears again in the records of Princess Yang, who lived 713-755 A. D., and who caused a hundred-

lamp tree eighty feet high to be erected on a mountain. It was lighted during New Year's night, and the illumination was seen for hundreds of miles, eclipsing the light of the moon. This candle tree is no longer lighted in China, being replaced by an unusual number of lanterns, which are hung everywhere. A suggestion of the tree, however, still survives in Japan. At the New Year two ever-green trees are placed without, on either side of the door. Their tops are tied together with the sacred band of straw and various objects, dried lobsters and oranges, are fastened to their branches. —Stewart Culin in the Woman's Home Companion.

CHRISTMAS TIME

PEACE, peace on earth,' rang out the glad evangel Upon the midnight air. What think you? Did the heaven-returning angel

Forget it then and there? Oh, surely, through the ever-coming ages, That Christmas song of peace, Still echoed among seraphs, saints and sages, With joy that could not cease. And that bright being, sent at first to bring it, That message so divine, Must have been glad forevermore to sing it Where endless glories shine.

And so, with us, the message of the season,

The joy at Jesus' birth, Should ring through all the days, for truest reason,

And sound o'er all the earth. Not for the day alone, lift up your voices, Repeating notes of cheer, The trusting heart where Christ is born, rejoices

Throughout the whole round year. 'Peace, peace on earth.' Along its trodden highways

Repeat the angel's song, And daily, in its marts, and shadowed by-ways, The Christmas notes prolong."

CHRISTIAN ENDEAVOR.

(Continued from page 1176.)

cast in all she had, even all her living. And the Lord, sitting over against the treasury, beheld them and said, "She hath cast in more than they all."

And this is the very spirit of the Christ and of the Christmas season. An offering to Christ or to our friends, to be truly precious, must be of the heart, the overflowing of a full heart, forgetful of self, and longing and loving only to please the one to whom the gift is given. Perhaps few of us are worthy to thus give or to receive, but it's the beautiful spirit of the Christmas-tide, with the Angels' Song of peace on earth and good-will toward men. So let us bring our offerings to the Lord; so let us give our gifts to our friends, simply, sincerely, out of an open heart, though our pocketbook be lean!

A GREAT MEETING AT MARYVILLE, MO.

Just as we go to press we received the following telegram:

Dec. 19th, 1904.

Christian Century, Chicago, Ill.:

Closed yesterday with 84 additions—10 confessions last day; 62 confessions, 18 letters, 1 reclaimed, 3 from other churches. Pastor held meeting. Home chorister led the chorus.

H. A. DENTON, Pastor,
Maryville, Mo.

NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "John McKensie, South African Missionary and Statesman," to J. H. B., Eureka College, who will write for it to this office. The volume offered for next week is the life of Henry Drummond.

R. C. Ogburn of Normal, Ill., is the new minister at Flora.

R. Bert Doan has accepted the pastorate at Rutland, Ill.

C. E. Richardson has closed his work at Arthur and moved to Gridley, Ill.

Isaac Beckelhymer of Brook, Ind., is holding a meeting at New Philadelphia, Ill.

C. G. Garrigus of Philadelphia, Pa., took charge of the work at Albion Oct. 23. We wish him success.

The Sandoval church, J. Edward De Gafferella, minister, is making some improvements on their house.

M. S. Johnson has the work at Litchfield in a prosperous condition. He is in a meeting at Waggoner.

Preaching has been provided for Auburn, Ill., by having Bro. Windbigler of Girard visit them Sunday afternoons.

R. W. Wallace has been compelled to change his address from Cameron, Mo., to Valdosta, Ga., on account of throat trouble.

Bro. E. J. Willis resigns at Bristol, Va., to accept pastorate of church at Carlisle, Ky. He is highly spoken of for his work's sake.

H. G. Bennett made a vigorous race for the Illinois state legislature and polled by far the largest Prohibition vote ever cast in his district.

Grayville recently engaged in a union meeting with the churches of the city under the leadership of Evangelist Munhall. Results not known.

James N. Crutcher has begun his work as pastor of the church at Chillicothe, Mo. The call was unanimous and without a "sample sermon."

W. D. Van Voorhis has just closed a meeting at Toledo, Ohio, with J. W. Kerns of Crafton, Pa., as preacher. Twenty-one were added to the church.

E. E. Crawford removes from 325 Race street, Cincinnati, O., to Albuquerque, N. Mex., where he has taken charge of the work under the auspices of the A. C. M. S.

Bro. C. A. Young has spent about a week at Deland, Ill., in a meeting. Bro. G. A. Campbell of Austin took hold of this special work on Monday evening of this week.

The Foreign Society received a gift of \$5,000 on the Annuity Plan last week. Also one for \$750 and one for \$100. The society is hoping to receive \$50,000 on this plan during the missionary years.

The work at Hoopston prospers under the leadership of I. L. Mercer. They have raised \$3,500 on their debt this year, have built a parsonage worth \$2,000, have had 35 additions at regular services, and all departments are in good order.

Austin College at Effingham, Ill., has passed into the hands of the Christian church and Pastor D. R. Bebout is the new president. They recently observed

Founder's Day and had with them Burris A. Jenkins of Lexington University and Harry G. Hill of Indianapolis, Ind.

M. Lee Sorey of the Highland Park church, Des Moines, Ia., dedicated the new church at Genda Springs, Kan., Nov. 27. A six days' meeting followed with 18 added. The church would like to employ a young man for one-half time.

Last week the Foreign Society received over a thousand dollars in cash and several hundred dollars in pledges for the Femal Christian College in Tokio, Japan. This enterprise requires \$20,000. It ought to be provided in personal offerings very soon.

Field Sec. J. G. Waggoner of Eureka College reports three-fourths of the \$6,000 which the I. C. E. A. is attempting to raise by Founder's Day in February, as already in hand. This is Eureka's jubilee year and it would be a magnificent thing to adequately endow her in commemoration of it.

Leonard V. Barbie will close his labors with the Second Church of Terre Haute, Ind., to serve the College Avenue Church. During the two years he has served the Second Church 98 persons have been added to the membership, a debt of \$400 paid and improvements of about \$900 done on the building.

Last week we published in full the literature relating to the "Business Men's Organization of the Christian Church" because the inception of an institution that embraces the brightest and ablest and most consecrated of our business men is an event of vast importance to every part of our aggressive work as a people.

Bro. Charles Blanchard has a series of practical expositions of the first chapters of "Revelation," entitled "Messages from the First Century to the Church of the Twentieth Century," which he wants to deliver especially to weak and struggling churches. Churches in southeastern Iowa, eastern and central Illinois and northern and central Missouri are in convenient reach of his home. If you want help, write him at Wapello, Iowa.

Miss Edna L. Prutzman, Princeton, Ill., is a graduate of the Cincinnati (O.) School of Pastoral Helpers, and last June finished the Christian Workers' School at Drake University, Des Moines, Ia. She has made a thorough preparation for the work of Pastoral Helper or City Missionary and is ready for employment. Our stronger churches needing such an assistant should correspond with her. This is a work that more of our churches could be doing with gratifying results.

The Ullin (Ill.) dedication did not result in complete success. The day was beautiful, the crowd fair, the music excellent and the sermon a gem. The appeal secured sufficient response to more than cover all indebtedness except a \$300 Church Extension debt. Bro. F. G. Roberts, the man in charge, is continuing in a meeting and he is an experienced hand in dedications. The Christian Chapel choir and the Egyptian Quartette furnished the music.

We have the announcement of the dedicatory services in connection with the opening of the new church in Berkeley, Cal., of which E. W. Darst is pastor. The services were held on Sunday, Dec. 4, and the chief speakers were Rev. A. C. Smithers of Los Angeles and Pres. Benj. Ide Wheeler of the University of California. Others upon the program were Prof. H. D. McAneney, Prof. A. M. Elston, Rev. W. B. Berry, Rev. J. H. McCollough, Dr. Hiram VanKirk and the local ministers. We congratulate the Berkeley

church upon the completion of this fine structure and upon the noble work it is doing at the seat of the University of California, and in close relations with the Berkeley Bible Seminary, of which Dr. VanKirk is dean.

Regarding Kewanee, Ill., the Bible schools that established it are entitled to feel happy over their work. The church has a larger proportion of men than any church perhaps in the state and the spirit is fine. Too much cannot be said of the faith, zeal, patience and sacrifice of Bro. A. C. Roach and wife. They labored untiringly and without stint and Bro. Monser, the present minister, is unstinted in his praise of their work. Bro. Monser and wife are taking this same service upon them and the church is thriving.

W. W. Denham, has now entered upon the third week of his meeting at Elkhart, Ind., with seventeen additions to date. This is the fifth successful meeting he has held there with home forces. The church property has recently been improved and they expect to make further extensions in the spring. The building at Harris Prairie (Gronger), a tributary point, has recently undergone a remodeling, with new roof and good furnace which adds much to our comfort. The church there is ready for a meeting at once. All departments prosper.

WRONG IDEA.

Don't get the wrong idea into your head that starvation is good for dyspepsia.

It's not.

Those who have not studied the subject very deeply, or with trained scientific minds, might think so.

But facts prove otherwise.

All specialists in stomach and digestive disorders know, that it is best for dyspepsia to be well fed.

Why, dyspepsia is really a starvation disease!

Your food doesn't feed you.

By starvation, you may give your bowels and kidneys less to do, but that does not cure your digestive trouble—simply makes you weaker and sicker; less likely to be permanently cured than ever.

No, the only right way to permanently cure yourself of any form of dyspepsia or indigestive trouble, is to eat heartily of all the food that you find best agrees with you, and help your digestion to work with Stuart's Dyspepsia Tablets.

This is a safe, certain, scientific, reliable method of treatment, which will never fail to cure the most obstinate cases if persevered in.

Stuart's Dyspepsia Tablets have a gentle, tonic, refreshing effect on the secretory glands of the entire digestive tract.

They gently force the flow of fresh digestive juices.

They contain, themselves, many of the chemical constituents of these juices, thus when dissolved they help to dissolve the food around them in stomach or bowels.

They therefore quickly relieve all the symptoms of indigestion, and coax the glands to take a proper pleasure in doing their proper work.

They coax you back to health.

No other medical treatment of any sort nor any fad system of "culture" or "Cure," will give you the solid, permanent, curative results, that will Stuart's Dyspepsia Tablets.

Write for a free Book of Symptoms. F. A. Stuart Co., Marshall, Mich.

EVANGELISTIC NOTES

We suggest, for a valuable and handsome Christmas present, a copy of "The Praise Hymnal," in the elegant padded, Morocco, gilt binding, with the name of the recipient stamped on the first cover page in gold. We will furnish such copies postpaid for \$2.50. Address the Christian Century Company.

A. Lyle DeJarnette praises the Lord for 15 additions, first nine days at Prole, Iowa.

The Arcola, Ill., church had six additions recently. They began a meeting the 13th instant.

The Martin family have held a successful meeting at Johnstown, Pa., with 60 accessions to date.

At Lake City, Ia., C. L. Organ, pastor, there were five confessions and four baptisms on the 11th inst.

The Saxons will assist Bro. Evans in his meeting at Murphysboro, Ill. They are said to be good singers.

One confession at Richland Center, Ia., in a short meeting held there recently by Daniel George Cole of Oskaloosa, Iowa.

P. J. Rice of South Bend, Ind., has recently conducted an evangelistic meeting at Plymouth, Ind., where a mission has been organized.

At Delta, Iowa, A. P. Cobb is holding a meeting. H. A. Pallister is the pastor who received two additions recently at the regular services.

D. S. Thompson, Castana, Ia., had four accessions at regular services—two by statement and two by primary obedience; one from the Methodists.

W. W. Weedon reports 3 added at Marion recently and 5 at Johnston City, Ill. Shearer and Harold are assisting him in a meeting at Marion.

Wm. I. Lockhart and J. P. Garmong are engaged in a meeting at Ottumwa, Ia., with 117 additions, where they expected to continue a few days longer.

At Oxford, Kan., where B. F. Stallings ministers, 18 were added in a meeting held by George and David Lyon, 11 by baptism, 5 by statement, two by letter.

The meeting at Holton, Kansas, H. A. Northcutt, evangelist, is starting off (Dec. 15) nicely. Two confessions last night. T. Purvis, pastor; F. F. Dawdy, singer.

O. D. Maple, Mt. Pleasant, Ia., has closed a meeting, with 16 additions—14 baptisms, one by letter and one by statement. More to follow. Church encouraged.

J. W. Babcock, Pleasantville, Ia., has just closed a successful meeting with Clara Hazlerigg of Kansas as evangelist. The results were 20 by baptism and 7 otherwise.

At Leon, Ia., where H. H. Hubbell is the pastor, H. E. Van Horn, has been doing the preaching there, where fine audiences and 19 accessions were the visible results to date.

J. R. Crank, Arcadia, Kansas, has just closed a meeting at Corinth with 22 added—three from the M. E., one from the Church of God, two reclaimed and one yet to be baptized.

At Long Point, Ill., a meeting is in progress, now in its third week. Pastor M. L. Pontius is preaching. Eight additions; no great stir; no packed house;

The Difference - in Cost

between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cause doctors' bills many times this.

Dr. PRICE'S cream Baking Powder

is the most economical in the end, because it goes further in leavening and insures perfect, wholesome food.

When ordering of the grocer always call for Dr. Price's Cream Baking Powder by name for good health and good food. It makes the finest cake, puddings, flapjacks, biscuits and bread.

NOTE.—There are many imitation baking powders which are sold from five cents to twenty-five cents a pound. They should be carefully avoided as they are made from alum and are unhealthful.

PRICE BAKING POWDER CO.,
CHICAGO.

but good work is being done. Guy B. Williamson and wife are the song evangelists.

F. A. Bright, evangelist, closed a three weeks' meeting at Wind Ridge, Green county, Pa., Dec. 8. Six have been added, 2 by baptism and four by statement. He began a meeting at Rogersville Dec. 11.

This good word comes from Ft. Wayne, Ind., E. W. Allen, pastor: "On Sunday we received 85 persons into the fellowship of the West Jefferson Street Church. This is the fourth meeting I have held for this church during my five years' pastorate."

Frank L. Bowen, pastor Jackson Avenue Church, Kansas City, Mo., closed meeting Dec. 11 with 78 additions. Preaching by pastor and the members working splendidly—131 in 1904. This is one of our city mission fields; our first year as an organized church.

A good report comes from the Fourth Church, Danville, Ill. Last February, E. M. Norton organized a church with 27 charter members. Until August 30 they met in private houses and the membership grew to 57. They then built a

tabernacle to seat 400 people. Bro. Norton just closed a meeting with 106 additions and enough money to pay all debts.

At Buffalo, N. Y., Dec. 11, B. S. Ferrall, pastor, six persons were baptized Sunday evening at the close of the regular preaching service—one, a trained nurse, who confessed the Master in the forenoon. Our Sunday school is preparing a cantata for Christmas and will make an offering to the Old People's Home at East Aurora, N. Y. They have their Boys' and Girls' Rally Day offering for Home Missions about ready to send away.

L. L. Mercer, pastor, Hoopeston, Ill., closed a remarkable meeting with the home church Dec. 13, with 122 additions to the membership. This meeting was remarkable for other reasons. The church wanted the meeting; the music was in the hands of Prof. Kendall and wife; the preaching by the pastor was plain and fearless, and the Christian fellowship of all the churches in the city was a marked feature of the meeting. With such elements and factors, large success must come everywhere.

CORRESPONDENCE

Dear Century:—I see by last week's issue that Earl M. Todd, formerly pastor of the West London Tabernacle, is returning to America for permanent work. He is one of God's noblemen and a preacher of extraordinary spiritual power. I wish to give a voluntary appreciation of his abilities and trust some one of our largest churches will avail themselves of his services.

Most sincerely,
A. W. Taylor.

Whitehall, Ill., Dec. 14, 1904.

Our pastor, C. O. Bollman, closed a twenty days' meeting last night with 13 additions, 6 by confession and baptism, 7 by letter. Brother B. is a good teacher and preacher, is logical, forceful and very clear in his statements. This makes 53 added during his present year's pastorate. Will probably employ him for the next year. Brother Hadaway, pastor of the church at Roodhouse (one of our youngest preachers), a Kimborton Heights boy, preached two strong sermons during the meeting. This young brother has a career before him in his chosen calling. John Dunn.

The brethren of Nebraska have taken up a very interesting and important line of work in the organization of a pulpit supply advisory committee, and have issued blanks for the securing of information regarding candidates for vacant churches. This is a most important work, and the lack of some definite plan of this order has been one of the greatest hinderances to proper oversight of church supply among the Disciples. We believe this plan ought to prove effective and shall be interested in its prosecution. The Nebraska committee comprises J. E. Cobey, Beatrice, chairman; W. W. Slaught, Omaha; C. M. Wetherald, Hebron, and W. A. Baldwin, Lincoln, secretary.

Norman, Okla., Dec. 8, 1904.

Dear Brother—I closed a three weeks' meeting here with twenty-two additions, three from Baptists and one from the Methodists. Soon after we began our meeting the Presbyterians and Methodists started a union revival. A little later the "antis" secured J. D. Taut of Texas to hold them a meeting. We were unable to secure a singer, but God gave us the victory through Jesus Christ our Lord. Dean Bond, field secretary, School of the Evangelists, was with us last Sunday morning, and made a plea for that great work of faith in East Tennessee. The church gave about \$50 toward the new building, which will be erected to take the place of the one destroyed by fire. May Dr. Johnson live long and train thousands to preach Christ and Him crucified.

CLAY T. RUNYON, Minister.

The Portland Avenue Church, Minneapolis, Minn., has just concluded an excellent meeting lasting twenty-three days, assisted by Evangelist James Small of Indiana. The visible results of the meeting were sixty-six added as follows: Twenty-seven confessions—two from the Presbyterians, two Congregationalists, three Free-Will Baptists, one Latter Day

Saint, one Swedish Baptist, and thirty by letter and statement. Of the above, twenty-four were men, and all adults but three, many being heads of families. Bro. Small well sustained his reputation as a strong and fearless preacher of the Word and a tireless personal worker. The meetings closed with enthusiasm, there being sixteen additions the last two days, and one confession and baptism the night of his lecture on "Ireland in Scenery and Song," which he delivered to a full house.

Our work moves forward with renewed vigor and hope as the result of this successful meeting, which has been a great blessing to the church in many ways.

Dec. 12, 1904. R. W. ABBERLEY.

The churches of Alma are holding open air union meetings every Lord's day evening. They have proven a most successful method of getting people out to services during the warm weather. Many more people attend Sunday evening services than is the case when services are held in the six churches of the town. The Alma Journal has the following to say of the sermon on Christian unity which Bro. Sweeney preached on the 24th:

"The open air services are giving an opportunity to all the people to realize that Alma has some strong men in its pulpits. The sermon by Rev. Oscar Sweeney on Sunday was worthy of a large audience in a big city church. Mr. Sweeney handled the subject of church unity in a most pleasing and instructive manner, and when he concluded his sermon his hearers wondered that the people of God had not yet come together. The speaker showed what had already been accomplished in direction of closer union of forces, what is just now in contemplation and is the duty of every church member with regard to his subject."

"The Rise of a Soul" is a great book. I think no one can read it without being greatly benefited. During recent months I have purchased and enjoyed your books "not twice, nor thrice."

Christian union deeply interests me. Too little heed is given to that side of "our plea" save as we strive to persuade other religious bodies and individuals to come over and join "us."

In this county seat town of 1,200 population there are six—six—churches. That "six" was a slip of the pen. But I'll let it stand. It would be literally true written the other way, six sick churches. That is too many by several—by five.

We strive to promote the spirit of union in every way possible, to bring preachers and people together in various ways, helping them to know and love each other as shoulder touches shoulder close to the foot of the cross.

In speaking of union we give due prominence to the earnest efforts to that end which many are making now. But as I'm not writing an "Historical Document" I must cut this off.

If the spirit of union can be maintained the fact will be realized.

Sunday, Oct. 30th, I preached at Bloomington, Neb. The brethren there are planning to remodel their place of worship.

Mrs. Sweeney filled the pulpit here very acceptably both while I was at St. Louis and when I preached at Bloomington.

O. P. Shront of Woodland, Cal., is in a meeting at Belton, Ind.

Oscar Sweeney.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectively clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

On account of increasing ill health, S. J. Carter has been compelled to resign the work at Manhattan, Kan., after a pastorate of two years and three months, during which neither himself or wife spared any effort which would help to make the church a power for good in the community.

Bro. Carter will travel for a while, until he is strong, before accepting another pastorate.

They have returned to their home in Council Bluffs, Iowa, and take with them the best wishes of the church and community for success in their new work.

The National Benevolent Association has just issued Mrs. Martha J. Little, one of the most faithful Disciples in the state of Kansas, its 79th annuity bond for \$500. Those who would emulate this good woman's example may address Geo. L. Snively, 903 Aubert avenue, St. Louis, for information about the Annuity Method and the philanthropies of the Association.

Christ saw much in this world to weep over; but he saw nothing in it to look upon with contempt.—Chaplin.

LOCK HAVEN, PA.

On November 13 occurred the re-opening of the Church of Christ for this city. Bro. E. O. Irwin, the popular pastor, was master of ceremonies. The auditorium is one of the neatest and most beautiful in the state. The work of repairs included the vestibule, auditorium, Sunday school rooms and new toilet rooms. The exterior was also remodeled beautiful stained glass windows, church painted and handsome block concrete steps in front. Cost \$2,000, which has been provided for.

This is one of the strongest churches in eastern Pennsylvania; congregation thoroughly missionary.

Here is a meeting with four additions. In the last eighteen months there has been 112 additions to this congregation. Fine record for such a conservative and bitterly sectarian city. Bro. Irwin is a winner. Clarence Dumont Mitchell.

John E. Pounds of Cleveland, Ohio, has just closed a two weeks and a half meeting with us at Seventh Street Church, assisted by his wife, Jessie Brown Pounds, who spoke to the women in the afternoon of each day except Sunday and Monday. I have a word to say to the readers of the Christian Century about this gifted and consecrated couple, and about their ability to render high service to our cause. The preaching of Bro. Pounds has in it all of the elements of power and effectiveness that preaching ought to have. It is profound in thought, simple, direct, clear in expression, searching and vital in its appeals to conscience, and characterized withal by deep feeling. It has been a long time since I heard such a powerful series of evangelistic sermons. And what shall be said of the beautiful and striking addresses of "Miss Jessie," and what a splendid contribution they are to a protracted meeting? Happily, she is so well known that characterization of her efforts is hardly necessary. Her addresses present a combination of culture and spirituality, intellect and consecration that is rare indeed. Too much cannot be said of the possibilities of her work in a meeting. This remarkable pair should be kept busy in our best churches. There were twenty additions to the church and untold good accomplished in other directions.

I. I. HALEY.

A COLORADO NEWS LETTER.

In Colorado.

Golden the sunrise that wakens the world,
Glowing the sunset, its banners unfurled,
Rich the red blood through pulsing veins hurled
As if from on high thrilling rapture were whirled,
In Colorado.

Stalwart the people whose homes dot the plains,
Won from the desert by unflagging pains;
They've tapped the old mountain's plethoric veins,
They take from the tourist what wealth he retains—
In Colorado.

And a good many other things can be said of the "Centennial State," but just now my theme is the work among the churches of Christ in Denver, two of them, Central and South Broadway. Bay-

ard Craig is the angel of the first, and B. B. Tyler of the second, and perhaps two better work-fellows never before met in the same city. Dr. Tyler said to me, confidentially, "The building of this church is the crowning work of Craig's life." Dr. Craig said, "Tyler is doing the best work of his life!" and so they commend and indorse and support one another, and both are dynamos of religious power in the life of Denver and the west.

I just happened into Denver December 4th, having been on a lecture trip in western Colorado. After breakfast I walked out to the Central. Just across the threshold stood Dr. Craig, welcoming the people. The service was strictly in order—a C. W. B. M. day program. Mrs. Dr. L. S. Brown, Mrs. Dr. Perrin, Mrs. Craig and other ladies occupied the platform with the preacher and took some part in the service. Everything was brief, crisp, devotional, inspiring. The soloists sang well, the organist played well, and Dr. Craig's sermon fit the occasion admirably. "It is not what you hear alone, but what you make the rule of your conduct that determines your character," was the keynote of his sermon. He spoke in high praise of the multiform work of the C. W. B. M. and its reflex value to the workers.

* * *

Of the forty-two churches in Colorado, but nine were organized without the help of the C. W. B. M. Over \$39,000 has been contributed from the national treasury of the society to the Colorado work. This helps to explain why 28 of the 42 churches have auxiliaries—a larger proportion than in any other state. Last year six of the Colorado auxiliaries were on the roll of honor. Two hundred and seventy-five dollars were contributed by the Juniors and 125 copies of the Tidings taken by the members. Nearly \$1,260 were given by the auxiliaries of the state and they are apportioned \$1,600 for this year. As Colorado's special work, they are asked to give \$200 towards the support of Dr. Martha Smith, in Deoghur, India. These items were gleaned from the report made by Mrs. L. S. Brown, state president, and a member of Central Auxiliary. Mrs. D. Perrin reported for the local society, among other items one of \$35 contributed by the Women's Guild, which corresponds to the aid society in other churches. Evidently there is no lack of harmony between them in Central church, Denver.

The new Central was built during the pastorate of Bruce Brown, and is one of the finest auditoriums anywhere. The building is classic in style, and very handsome and impressive. It is a monument to the skill and energy of Bro. Brown, who is kindly remembered in Denver. Dr. Craig's work is always admirable. He has the happy faculty of adorning and enriching whatever he touches. He and his estimable wife insisted on taking me home to lunch in their beautiful little home. Outside and inside the house is "Craigy" decidedly. They have filled it with spoils of the hunt and of travel, and arranged it according to their own high sense of the artistic. Dr. Craig spent three months last summer in Honolulu, M. M. Davis, of Dallas, Texas, supplying for him.

At South Broadway whom should I find as speaker of the day but Dr. J. H. Garrison, editor of the Christian Evangelist. It was "Fellowship day" at South Broadway. Two years ago they had their

great debt-raising time. Mortgage debt then, \$10,000; floating debt, \$2,000; amount then pledged, \$17,000 in three-year bonds. Paid in on bonds, \$9,000; \$500 in hand to be paid December 5th, reducing the mortgage debt to \$4,000, interest 5 per cent. Value of church property, \$60,000. Church membership, 500; average Sunday school attendance last year, 381. The church is finely located in a choice residence section. It is a familiar story how when Dr. Craig was ready to leave Denver for California, having his goods all packed, "Uncle" John Sutton, a humble man, went to him and offered a large sum of money to build a church at this point, if he would only stay. Eventually Bro. Sutton gave his all, about \$35,000.

The platform was decorated with palms and cut flowers. An illuminated motto suspended over the people's heads read, "Burn the mortgage, 1905." Dr. Tyler assured me that it will be done! "This church belongs to a movement!" he declared. Dr. Garrison's sermon in the morning was on "The Westminster Abbey of the New Testament," the 11th chapter of Hebrews. He spoke also at union communion service at 3 p. m. and again at night. There were six services in South Broadway during the day, beginning with a half hour prayer service in the pastor's study at 8:30. My only regret was that I could not stay and enjoy the fellowship, but I had to leave after assisting in the service at 3 p. m. South Broadway church was organized January 16, 1890, at the home of John H. Blood. Thirty-eight persons then present signed the covenant, written by Dr. Craig. Twelve more names were added afterward as charter members, making fifty in all. The first communion service was held in the home of Bro. and Sister Craig, who served the church four years without salary.

An interesting feature of the afternoon meeting was a roll call of members: 1. Charter members; 2. Those who joined under Dr. Craig's ministry. Dr. Craig addressed these two classes. Then each in turn, the groups who joined under the ministry of W. S. Priest, S. B. Moore and B. B. Tyler. A letter from each of the former pastors was read. It was a great day at South Broadway. The city will engage in union evangelistic meetings in January, led by J. Wilbur Chapman. This will be followed by special meetings in the churches.

Dr. Craig has recently spied out a superb location for a summer assembly on the line of the Moffat railroad, now being built. It is only thirty-five miles from Denver, in a most magnificent spot. He purposes to interest the brethren of the state in it, and build up an assembly like Bethany and Santa Cruz. I left the city and state rejoicing in a fine snow fall, which laid the dust and cleared the turquoise skies.

St. Louis.

Frank G. Tyrrell.

Large store for sale. Consists of dry goods, notions, shoes, rubber, ladies' and gentlemen's furnishings, groceries, an up-to-date meat market and feed. Annual sales \$65,000, mostly cash. Town of 4,000, large tin mills, potteries and farmers. Invoice \$8,000; \$5,000 cash. Will clear \$3,000 or more a year. Everything guaranteed as represented. Proprietor is organizing a bank only reason for selling. Disciple preferred.

REV. TOM. CHURCH.

Remarkable Success—Cancer of the Cheek Cured by Anointing with Oil.

Ainger, Mich., June 6, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.

GENTLEMEN—Just five weeks ago yesterday I commenced your treatment and the lump on my face came out a week ago last Friday, and in six days it may all be healed. Very truly,

S. K. MAY.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 506, Indianapolis, Ind.



DADE CO., MISSOURI.

The board of Dade Co., Missouri, has not done a large amount of work, but what it has done is permanent. One congregation established is better than a half dozen meetings where many are baptised and then like sheep without a shepherd turned out to die. Something more than one hundred dollars was pledged to the carrying on of the work and the board have points and plans whereby the work shall be pushed and God glorified.

At the South Joplin (Mo.) church, Lord's day afternoon, Nov. 6, the young people of the Christian churches of Jasper county held their semi-annual convention. Carthage, Webb City, Carterville and the two Joplin churches were well represented. M. R. Ely presided over the meeting. Excellent addresses were made and interesting discussions were had. Four young men pledged themselves to the work of preaching the gospel. The session closed with an enthusiastic address by J. W. Baker on "Singleness of Purpose." The convention was largely attended, the exercises were severely practical and much good must result.

In the Iowa field of evangelism we have a negro tenor soloist, composer, violinist and lecturer, who may be made useful in many places where his powers may be exercised in meetings and entertainments. Read the following:

"Corning, Iowa, Nov. 2, 1904.

"To Whom It May Concern:

"The bearer, W. E. Dorsa, is a member of my congregation at Corning, Iowa. He has led the music for me in a revival meeting to the delight and satisfaction of all. He is a No. 1 singer and in my association with him he has proven himself in every way a Christian gentleman. Whatever courtesies you may extend him will be worthily bestowed.

"Yours, etc.,

"Sam'l Gregg."

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 314, Notre Dame, Ind.

FIVE WEEKS IN THE SOUTH

G. W. Muckley

To say that one is surprised to find growth in any part of our country is not new. The mail which comes to the Church Extension Office is a surprise and a revelation each morning. Churches asking for aid to build are alert to describe the advantages and growth of their towns and cities. Towns, which, hitherto had been no more than town circles upon the map began to assume new importance when the census reports of 1900 confirm all that is written by these enthusiastic young disciple churches.

Leaving the office on the week following the National Convention I first visited Butler College and addressed the students on the work of our board. I found the usual busy crowd of students and the welcome was all that heart could wish. Butler College ranks high. The only objection I have to Butler is to Professor Brown. He wanted the whole \$440,000 of our Church Extension Fund with which to endow Butler, and the way he held on to my hand when he shook it, I was afraid he was going to take the entire fund away from me. Butler wants a hundred thousand dollars, and from the reports that came to me President Garrison is going to get it.

My next appointment was at Winchester, Ky., that great missionary church. A living link in foreign and home work. It is about to begin a named fund in church extension work. Cecil J. Armstrong, the friend of all our missionary enterprises, is the pastor.

On November 2 I addressed the students of Kentucky University and the College of the Bible in Morrison Chapel. The hall was full and the meeting was one of the most gratifying in all my experience. The professors very kindly gave the recitation hour following that of chapel hour to the meeting. If the students preach church extension as enthusiastically when they take charge of churches as they received my address the work will not suffer at their hands. Other colleges will pardon me, I know, if I say that one of the greatest surprises of my life was Ashley Johnson's School at Kimberlin Heights, Tenn. I say "Ashley Johnson's School" because his unflinching faith and everlasting persistence have made the school.

Instead of chapel services in the morning they have a prayer meeting at 6:30 every evening. And such a meeting I never attended in my life. I never heard as many good, short and really uplifting prayers. There was no pedantry about it either; it was genuine. There were 115 students gathered to hear my address. As bright looking and healthy a lot of students as I have ever seen anywhere. Ashley Johnson says he has sold 200,000 copies of his books on which he has cleared \$50,000, all of which has gone into the buildings and into the education of the boys. I should like to say more, but I have not space. Write to Brother Johnson at Kimberlin Heights, Tenn., and he will tell thee all. Suffice it to say these young men are going out into useful service for the Master. I met fine looking boys from Australia, England, and from nearly every state in the Union.

I visited our Knoxville churches. The work done by Robert Stewart is of the most permanent value at the Park Street Church. His long pastorate is telling for good, and they are now thinking seri-

ously of a new building. Brother Wilson's work on Forrest avenue is most gratifying in its growth. They are just completing their new building.

I also visited Asheville, N. C., and Columbia, S. C. Both places are growing in their work. Brother Omer at Asheville is alert and busy and is in the spirit not only on the Lord's Day, but on every day. He and his wife are doing a most self-sacrificing work.

Brother Stanley R. Grubb has just taken the work at Columbia, S. C. He is supported by the C. W. B. M. and is just the man for this field. He is full of faith and hope. He believes in waiting on the Lord and being of good cheer, but he does not forget to hustle while he waits. The growth of Columbia is remarkable and for the purpose of a new building our board owns a \$3,000 lot in Columbia.

The state conventions of Alabama and Georgia both showed most gratifying work done for the past year. The conventions were well attended and the people were there for business. The people have aggressive methods, the right spirit, and the only thing needed is for our rich churches in the heart of our brotherhood to give the money to home missions and church extension with which to help these people. It is only a question of men and means. The field is ripe.

Birmingham has grown from nothing thirty-three years ago to 85,000 people to-day. Brother A. R. Moore finds four or five good fields in and around Birmingham. The Birmingham and Anniston iron mills are getting out millions of supplies for the Panama Canal, and all of this material goes out through the growing port of Mobile, which reminds us that Claude E. Hill is there and is meeting with the greatest success in building our new Christian Church. The Board of Church Extension will help Mobile with a \$6,000 loan. The Soniat Avenue Church in New Orleans, where our board loaned \$3,000, is now comfortably housed, with the most prosperous work in the best part of the city where a church can easily be built up. Baton Rouge, the capital of Louisiana, is doing a most remarkable work. They are at it like beavers. Our board is helping them with a \$4,000 loan on a \$11,000 property, standing just opposite the capital building. Baton Rouge now has 22,000 people, and two new railroads are coming into the city. I visited all the above places and found energetic people. The South is awake to her new life and new possibilities. There is a most remarkable growth in her cities. We should not fail to grasp the opportunities of planting new churches.

When little Willie L. first heard the braying of a mule in the South, he was greatly frightened; but, after thinking a minute, he smiled at his fear, saying, "Mamma, just hear that poor horse wiv the whooping-cough!"

AN EASY WAY TO MAKE MONEY

I have made \$500.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.

Mrs. W. B.

A Clear Complexion

Pure sulphur, as compounded in Glenn's Sulphur Soap, will clear the complexion of pimples, liver spots, dryscaling and other defects. Glenn's is the only fine toilet soap that contains enough pure sulphur to make it a specific for skin diseases.

Use Glenn's Sulphur Soap

See a cake at all drug stores or mailed for 30c. By The Charles M. Crittenton Co., 115 Fulton Street, New York.

A WORD TO IOWA PREACHERS.

This year the Iowa Ministerial Association, through its reading course committee, instead of blocking out a fixed course of books to read, will ask some of our most successful preachers to contribute from time to time, articles for our several religious journals, stating which books have helped them. We are glad to announce that the first installment is from that prince of preachers, Bro. C. S. Medbury. In behalf of the association I wish to thank him for the able article. Personally I wish to testify to the helpfulness of the books he suggests. By his courtesy I have just finished reading Stalk's "The Preacher and His Model." I consider it one of the most helpful books I have ever read. I do hope the suggestions given may help all preachers in the state.

Very sincerely,

Joel Brown,

Chairman Reading Course Com., Drake University, Des Moines, Iowa.

IOWA'S STATE EVANGELIST.

Wapello, Iowa.—State Evangelist Chas. G. Stout of Des Moines has just closed a month's meeting with the struggling church here, with ten baptisms. This was not a big meeting, but it was a good one for this place. I want especially to commend the sermon or lecture by Bro. Stout on "The Most Hopeful Outlook for the Church To-day," which I pronounce, without reservation, the finest address on the subject of Christian unity that I have ever heard from any source. It ought to be delivered in all our churches, conventions, and before Chautauqua assemblies everywhere. It will please, inspire, encourage, and help to bring in the better age to be. The brotherhood in Iowa endorse Bro. Stout, and the churches at large would do themselves and the cause we plead an immeasurable service by calling him to deliver this address before our state and national conventions, and brethren having opportunity to secure for him a place in Chautauqua assemblies can do so with the full confidence that he will enkindle and enthuse all hearts and offend none. It seems to me to be as well-nigh perfect in form and spirit and delivery as anything I have listened to in many a day. This is not a puff—it's an appreciation. I shall feel that we are guilty of neglecting a thoroughly deserving and splendidly endowed young man and an opportunity to place our plea before the people if a goodly number of our Chautauqua assemblies all over the

country do not secure Chas. G. Stout to give this rarely equaled address before their people. Write him at Des Moines, Ia., and get him; and you will thank me for introducing him to you. If you don't I shall rest easy under the assurance that all were pleased and uplifted and built up thereby.

Bro. Stout also has a fine temperance lecture called "Mental Moving Pictures," suitable for Chautauqua courses; also a splendid popular, humorous lecture—"The American Boy"—that will take well anywhere. I have written this, not because I was asked to do it, but because my heart prompts it.

CHARLES BLANCHARD.

REPORT OF J. C. MASON, CORRESPONDING SECRETARY OF TEXAS CHRISTIAN MISSION BOARD, JUNE 1 TO NOV. 30, SIX MONTHS.

Total cash in the field.....\$ 661.40
Total cash in the office.....2,396.52

Grand total\$3,057.92
Pledges2,150.00
Total cash pledges.....5,207.92

Summary of six months' work of 24 Texas missionaries:

Total No. days.....4,050
Sermons2,391
Baptisms504
By letter and statement.....385
Otherwise152
Total additions1,240
Total cash in the field.....\$7,761.20
Total cash in the office.....\$2,396.52
Grand total by and for mission-

aries\$10,167.52
For other purposes.....\$2,844.23
Cash for all purposes.....\$13,011.75
Church houses built.....3
Churches organized13

Namely: Markle, Chrystal Falls, El Campe, Miles, Tulia, Elkhart, Enloe, Talpa, Winters, near Texarkana, Kyle, Alexander and Lamkin.

Buildings erected at El Campe, Canyon City, Miles and Alexander.

A Sign

of poor blood circulation is shortness of breath after walking, going up stairs, sweeping, singing, excitement, anger, fright, etc. Poor blood circulation means a sick heart, and a sick heart is a result of weak and impoverished nerves.

Every one knows the results of poor blood circulation, but everybody does not know that the quickest and safest treatment is Dr. Miles' New Heart Cure.

If you find these symptoms present, you should not neglect them, but at once procure a bottle of

Dr. Miles' New Heart Cure

It will cure, and at a very little expense, compared with doctors' bills. "We are so sure of it, that if first bottle does not benefit, your druggist will return your money. It will do for you what it has done for thousands in like condition."

"For two months I walked on the edge of the tomb from weak heart, poor blood circulation and nervous prostration. Dr. Miles' New Heart Cure, and Nerve gave me back my health."

REV. W. A. ROBINS, Port Elgin, Ont.

500 BIBLE STUDIES.

A new book invaluable to young Christians and Bible Students. 500 vital subjects treated by nearly a hundred different men. Simple and thoroughly Evangelical. Material sold at \$1 for 25c. Evangelical Pub. Co., Chicago.

CHRISTMAS HOLIDAY EXCURSION RATES

via the Nickel Plate Road, December 24th, 25th, 26th and 31st, 1904, and January 1st and 2nd, 1905, good returning January 4th, 1905, at a fare and a third for the round trip, between Chicago and Buffalo. Three through express trains daily to Ft. Wayne, Findlay, Cleveland, Erie, Buffalo, New York, Boston and all eastern points.

Through Pullman sleepers and excellent dining-car service, Individual Club Meals, ranging in price from 35c to \$1.00, being served in Nickel Plate dining-cars; also service a la carte. No excess fare charged on any train. Chicago depot, Van Buren and La Salle Sts. City ticket offices, 111 Adams St. and Auditorium Annex. All information given upon application to John Y. Calahan, General Agent, 113 Adams St., Room 298.

Individual Communion Service

Made of several materials and in many designs including self-collecting tray. Send for full particulars and catalogue No. 57. Give the number of communicants.

"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. E. Wilson, D.D.

GEO. H. SPRINGER, Manager, 256-258 Washington Street, BOSTON, MASS.

Sunday-School Supplies

MONTHLY.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with Lesson Books or Quarterlies.

WEEKLY.

1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright pictures, Lessons and Entertaining Stories.

3. **The Round Table**, for Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

ANNUAL.

Christian Lesson Commentary. The most complete and satisfactory commentary on the lessons for the entire year published by any people. The only commentary on the lessons for 1905 published in the Christian brotherhood.

Write us for free sample copies. Samples will be sent to you by mail

Christian Publishing Co. 1522 Locust St. St. Louis, Mo.

THERE IS NO DISEASE ON EARTH

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

TO THE FRIENDS OF TEMPERANCE.

The Hepburn-Dolliver bill (H. R. 4072) is liable to come up for action in the early days of Congress. This bill is designed to permit interstate shipments of liquor to be subjected to the operation of state laws upon entering the state and before delivery to the consignee as at present. The passage of this bill is of the utmost importance, and to this end we seek your co-operation and that of every friend of temperance in every state.

Will you not write immediately a strong, courteous letter to your member of the House of Representatives at Washington urging his active support of the Hepburn bill; also please enlist the interest of influential friends in your city and neighborhood and have a great number of them write their Congressman at once, urging his hearty support. DO IT AT ONCE. Sincerely your co-worker,
EDWIN C. DINWIDDIE,
Legislative Superintendent.

EVANGELISM OF THE AGE.

(Continued from page 1170.)

one which he represents, his insistence upon a mechanical view of conversion, and the prominence attached to a materialistic millennium, all tend to leave a wrong impression upon the community and to misplace the emphasis of the church.

Mr. Torrey professes to stand for the sort of evangelism Mr. Moody represented so long. That in a measure he accomplishes this purpose no one will attempt to deny, but that the results are such as Mr. Moody would have left or that the man may aspire to inherit Mr. Moody's power or name is very far from true, if reports may be trusted. Mr. Torrey and the methods he represents are of interest in this connection only as illustrating the tendency of the time. Evangelism is needed and is going to be demanded as never before, but it will not be of the former order, nor can that order accomplish any longer the results which in the earlier period it produced. It must be a new evangelism recognizing the leading factors of the present age, making use of the grounds gained by scientific study and Biblical research as well as the adjustments of the theological reflection. Such an evangelism is the demand of the time. Its results will not be so easily tabulated as in earlier years, but they will be even more far-reaching and beneficial. This type of evangelism is needed by the church and is increasingly demanded. His preparation must be adequate to his opportunity. A few great leaders of this type are already in the field, and hosts of young men of open minds and strong convictions are already making use of this spirit in their own churches. May their number greatly increase.

DEDICATION AT ARROWSMITH, ILL.

The new church building at Arrowsmith was dedicated Sunday, December 11th. Bro. L. L. Carpenter was with us, and the good he accomplished will continue with us for some time to come.

The building is a frame structure, having an auditorium 36x40 feet with a lecture room 16x28 feet in the rear connected by a rolling partition. Two large corner entrances, two robing rooms, and minister's study and a large hall with two flights of stairs leading to the basement, constitute the floor space above. The basement consists of a large Sunday-school auditorium and two smaller class rooms, and a kitchen and dining-room. Every room in the building is plastered and frescoed and furnished with call bells arranged to be manipulated from either auditoriums. The upper audience room is furnished with beautiful oak circular pews, and the lecture room with opera chairs. The basement is supplied with 100 opera and 150 folding chairs. Three large art glass windows with appropriate central and upper designs supply at the same time light and pleasure for the eye. The baptistry, which is always open near the pulpit, is handsomely draped with two rich green plush curtains. A landscape with mountains in the distance and a stream of water in the foreground is painted in oil on the wall behind the baptistry. The pulpit platform and choir loft are furnished with elegant carpets, pulpit stand, communion table and new organ. The Willing Workers, the ladies' society, have a room well equipped for their work, and the minister's study is supplied with tables, chairs, telephone, etc. The building is valued at \$10,000, though by the carefulness of the building committee and the generous assistance of many other members its actual cost in money was but little over \$8,000. The sum to be raised on dedication day was \$5,100, which was secured in cash and pledges with a handsome margin, sufficient probably to cover all shrinkage in payments. The present membership of 217 has a commodious house of worship, representing much faith and sacrifice. Much credit for the building is due to Bro. J. F. Smith of New Bedford, Ill., the former pastor, who was present at the dedication services, and to Evangelist J. A. Burnett, who still resides at Arrowsmith, but who was in a meeting at Winterset, Iowa.

CHAS. A. LOCKHART, Minister.

IOWA NEWS LETTER.

Joel Brown.

While the church and Bible schools are busy preparing for the proper celebration of the holidays, there is also a quiet preparation already begun to properly observe Education Day this year, Jan. 15, which is the third Sunday. The churches this year will endeavor to raise \$3,000 for the Bible College; already more than one hundred churches have pledged to observe the day. Gen. Drake's death makes it imperative that the churches more largely support the school. The pastors and church boards over the state are awake to the situation. The churches feel that Iowa has a particular responsibility in Drake University; that if the efficiency of that school is maintained the greatest good will be done for all other interests.

Drake University clubs and Christian education societies are being formed all over the state. The Iowa Education So-

Send for this Calendar.

The Pittsburgh Bank for Savings, of Pittsburgh, Pa., will mail to any address on receipt of a two-cent stamp, a copy of their Art Calendar for 1905. The subject is Carl J. Blenner's famous painting, "Reverie," which is faithfully reproduced by the photo engraving three-color process in all the delicate colors and tints of the original. It is one of the most artistic productions of the Art Preservative, and undoubtedly there will be a great demand for the same. When writing request the Bank to mail you a copy of their new Banking by Mail booklet No. 8-30, that is if you are seeking a safe and profitable investment, with a strong, old established bank, for your savings or surplus funds.

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Daus Building, 111 John St., New York City.

clety has been formed with Sister Laura Delaney Goust as the secretary, and she is visiting the churches, organizing societies. She is heartily received wherever she goes.

Arrangements are already on foot for the proper celebration of the 25th anniversary of old D. U. in 1906. It is to be a glad time. A reunion of old students and thanksgiving for His blessings. If you know of the whereabouts of any old students, send their names, postoffice address, and what department they were in, if you know, on a postal card to Drake University.

The wedding bells have been ringing in Creston, Ia. Miss Maud Ingram,

Curse OF DRINK

BRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.

No taste. No odor. Any woman can give in glass of water, tea, coffee or food without patient's knowledge. White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Women's Christian Temperance Union, Los Angeles, Cal., stated: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness." Write to Dr. W. H. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered. White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

daughter of Bro. R. H. Ingram, the efficient pastor of the Church of Christ in that city, was married Tuesday, Dec. 6th, to Prof. C. M. Howe of Britton, S. D. Prof. Howe is an efficient music teacher and a successful singing evangelist. Mr. and Mrs. Howe will spend a short time visiting his parents in South Dakota, after which they will be at home in Creston, Ia.

Bro. L. N. McCash continues as superintendent of the Anti-Saloon League. He has shown as great a force in that field as he did as pastor of the great University Place Church. His methods are dignified and respected by all. We believe he will drive the saloon out of Iowa and stop the illegal selling by the drug stores. Des Moines, Ia.



SQUIBS ABOUT BOOKS

The past few seasons have been remarkable book years. At no time in the history of the publishing business have such enormous editions of fiction been placed on the market. Edition after edition has multiplied into the hundreds of thousands. Not one title alone, but a number of works which have made authors and publishers alike famous.

And the present season is no exception. Four or five of the leading titles of this year's successes have already sold into the hundred thousands, and the sale has only fairly begun. But it is a lamentable fact that almost without exception they are books of a day. The titles that were on the high tide of popularity last season, this season are scarcely even mentioned, and all but perhaps a very few have been entirely forgotten; while the popular works of two years or five years ago have left nothing but a memory, and even that except to author and publisher, is like the morning mist before the sun, lingering but a moment, then passing away, leaving neither mark nor stain.

But with all this voluminous output, it is gratifying to know that occasionally there stalks forth into the arena of letters some literary cyclops that commands attention. There was published a little more than a year ago, a quiet, unassuming title that was so different from the public taste, so different from the matter-of-fact problem novel, or the stereotyped historical story, that little or no attention was given to its serious consideration. To-day it is the reigning sensation in the realm of books. Charles Wagner's "The Simple Life" is, without doubt, the most talked about book of the day.

Like many other "first books," which have introduced both author and publisher to fame, the book was published without copyright, and for more than a year the original publishers supplied the increasing demand in only one edition, retailing at \$1.25. Within the past sixty days, however, several cheap editions have been rushed on the market by the

thousands. Even with this enormous output, the supply is not equal to the demand. Scarcely a copy can be purchased to-day in any of the Chicago book stores, and throughout the country it's selling phenomenally.

President Roosevelt has had, in a measure, something to do with the wide popularity the book has received. He has said over his signature within the past year, "I preach this book to my countrymen." The author has also recently made a lecturing tour of the country and in the capital city of the republic was introduced to the audience by the President of the United States.

Here is something worth while to read. Buy and read it to-day, ye Napoleonic strategist of business. Buy and read it to-day, ye frenzied manipulators of finance. Buy and read it to-day, ye architect of colossal enterprise and wealth, ye butterflies of society and fashion. Buy and read it to-day, ye potentate and commoner, ye artisan and laborer, ye craftsman and idler, and let it teach you the lesson ye so much need to know and need to apply—the simpler things of living and of life.

We list in "Our Order List of Good Books" a substantial cloth-bound copy, and the authorized translation, which we can send postpaid to any address for 28 cents. If you did not receive our list, send for it to-day. It's worth having. You'll want to read the book later if not now.

The Bookman

CENTRAL CHRISTIAN CHURCH.

Marion, Ohio, Dec. 14, 1904.—The Central Christian Church was organized Nov. 16, 1902, with 34 members, who fitted up a hall on Main street and began to worship the Lord, as a church.

Our first minister did a good work, increasing the membership to 75. Our last pastor, Bro. Mahoney, now of the Norwood Avenue Church, Toledo, O., added 51 to the church.

During the year closing Dec. 31st we raised \$2,117.13; \$141.13 was raised for various missionary works; this means \$1.12 per member.

Our church property now is valued at only \$500, but we have purchased a lot and paid \$800 thereon. We expect to build a \$12,000 building on this lot and then have a home.

Marion is a city of 18,000 to 20,000, with only two weak congregations and presents a most important field. O. D. Maple, pastor of the Christian Church, Mt. Pleasant, Ia., has been extended a second call. The first call, given more than a year ago, was not accepted, but having accepted the second call, he resigns at Mt. Pleasant to labor with us and begins his work Jan. 1st, 1905.

We contemplate great things and pray God's richest blessing upon all our efforts.—Mrs. L. J. Foster, Clerk.

If it be lawful for one of the younger men to speak, I desire to hereby express my sincere and abiding thanks to Chas. A. Young, the Christian Century Co., for giving "Historical Documents" to the brotherhood.—James N. Crutcher, Moberly, Mo., Dec. 4.

The man who wrote that matrimony ended romance and began history must have meant sacred history.



BLIND MADE TO SEE

Hon. E. P. Vail, Ex-Judge, 1033 Marquette Building, Chicago, testifies to the wonderful cure effected for his son who was blind, after several of America's most eminent oculists had failed to even give relief. He was cured without the use of the knife and without any pain, risk or inconvenience whatever by the

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An absolute cure for Cataracts, Spots, Scums, Granular Lids, Optic Nerve Diseases, and all causes of blindness, which can be used at your own home. Cross eyes straightened without the knife to stay straight. My latest book in colors and my advice is FREE. A postal card will do.

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The Chicago & Northwestern Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates, and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. H. M., Chicago, Ill.

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C. W. B. M. COLUMN

Mrs. T. D. Butler

We are glad to introduce Mrs. Annie E. Clark of Gilroy, Cal., to the readers of the Christian Century, who has kindly furnished us with a brief account of the Bay District convention, held with the church at Alameda, Nov. 8th. Mrs. Clark is one of our workers at Gilroy and is also very active in W. C. T. U. circles.

Alameda, the place of meeting at this season, has a carpet of green, warm sunshine, and beautiful flowers.

The eighty delegates were warmly welcomed by the pastor, Rev. P. C. Macfarlane, and Mrs. Macfarlane.

The ladies of the Alameda church furnished fruit and coffee, and tables beautifully decorated. The visitors brought box lunches. Many of the brethren were present.

The theme—Thanksgiving for blessings received; for others to be realized.

Mrs. Mary A. Nash of San Francisco presided at the morning session. Mrs. M. E. Spence of Berkeley had charge of the music. Mrs. J. P. Dargitz of San Francisco had charge of the devotional period.

Rev. W. M. White of West Side gave echoes from the national convention in his usually forcible, enthusiastic style.

After a duet the business session followed. Mrs. Freeman of First church, San Francisco, favored the audience with a beautiful solo.

Mrs. M. A. Agnew, formerly of Chicago, Ill., having been elected president of the Bay Union of Auxiliaries, presided over the afternoon session. After the devotional services, conducted by Mrs. W. B. Berry of San Francisco, Mrs. A. M. Elston favored the convention with a contralto solo.

"C. W. B. M. Day—Why Observe It?" was the subject of an excellent paper by Mrs. Estelle Harvey Wood of Berkeley.

Frank Stuart Ford showed that he was not only master of pulpit oratory, but also that the violin was subject to his skill in the solo that he rendered to the satisfaction of all.

The pastor's greetings to the Union and silver offering were followed by a vesper service, led by Mrs. Hiram Van Kirk. This closed a very interesting and profitable convention.

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Best Cough Syrup, Tastes Good. Use
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CONSUMPTION

These meetings are to be held quarterly with the different auxiliaries in the Federation.

The forty-second meeting of the Chicago Federation of Auxiliaries of the Christian Woman's Board of Missions of the Churches of Chicago and vicinity was held at the Jackson Boulevard church, Thursday, December 1st. Fourteen auxiliaries were represented.

Mrs. E. D. Linney of Jackson Boulevard conducted the devotional services in a very impressive manner.

The music was in charge of the Jackson Boulevard Auxiliary, and was a very pleasing and helpful part of the convention. A contralto solo, by Miss Sidney Kellenberger, was uplifting to all who heard it.

The map study, "Our Early Days in India," by Mrs. Guy Hoover of First church, was not only very entertaining, but equally instructive.

"Choice Bits from Convention Addresses," by Mrs. Howard Crutcher, of the Englewood church, showed that Mrs. Crutcher was not only a good listener, but had the power to make her hearers feel that they were at the great convention.

At the business session the auxiliaries present responded with a verse of Scripture, and the secretary of each read the report for the quarter.

The afternoon session was opened with a praise and thanksgiving service, led by Mrs. J. R. Ewers of Irving Park. This was very helpful to all.

Our state president, Miss Annie E. Davidson, of Eureka, was with us, and gave us a talk on the work of the Woman's Board and the advance we had made the last year. Miss Davidson is a very clear speaker and has a charming personality.

Mrs. Hall of First church rendered a very pathetic solo entitled "China."

Dr. W. E. Macklin, our returned missionary from China, gave an address on Chinese women. Although Chinese women have an inferior position, yet the present ruler is the Empress Dowager.

Buddhism is Christian Science, or Christian Science is Buddhism Americanized.

After singing "Speed Away," Rev. Campbell of Austin dismissed the audience.

The next meeting of the union will be held at the Englewood Christian church, the first Thursday in March. Keep that date open and be there.

The next day after the convention Chicago had a coverlet of white roses.

It is not always that we can furnish our readers with the notes of two conventions so widely separated as the two in this issue of the century, one on the Pacific coast, the other on the shores of Lake Michigan. While we cannot visit each other, the interchange of ideas will be of much practical benefit.

The Austin Auxiliary observed C. W. B. M. day Sunday evening. About the usual audience was present.

The president, Mrs. Mary E. Lloyd, had charge of the exercises. The Tidings program was followed.

Mrs. Butler spoke of the object, administration and missions under the board. The Junior Christian Endeavor Society furnished the music. The offering was \$2.60.

C. W. B. M. DAY ECHOES

The Central Church, Indianapolis, Ind., has Miss Adelaide Gail Frost as its Living Link in the Christian Woman's Board of Missions. The pastor, A. B. Philputt, gave the C. W. B. M. Day sermon and made the appeal for her support. The offering was \$167.

The church at Grand Rapids, Mich., F. P. Arthur, pastor, became a Living Link on C. W. B. M. Day, and will have as its missionary Dr. Jenny Crozier of India. Miss Crozier went to her field from Grand Rapids and is much loved by her home congregation.

The Union Avenue Church, St. Louis, Mo., J. M. Philputt, pastor, had a most earnest and successful day. The offering was \$262. The sermon by the pastor was said to be strong and convincing.

Thos. P. Ullom, pastor of the Traverse City, Mich., church, had the largest congregation ever gathered in northern Michigan in the interest of world-wide missions for C. W. B. M. Day.

F. M. Rogers, Springfield, Ill., writes: "We had a fine day. Six new members were added to the auxiliary, which now numbers sixty-five."

The church at Ann Arbor, Mich., reports a most happy observance of C. W. B. M. Day, with a fine sermon by C. J. Tanner of Detroit. The offering was beyond \$50.

The new mission building of the Christian Woman's Board of Missions in Monterey, Mexico, will be dedicated Dec. 28-Jan. 1. President W. E. Garrison will give the dedication sermon. There will be exercises by both the American and Mexican schools during holiday week, also a lecture by President Garrison. This is the largest Protestant mission building in Mexico, and the school finding in it a home is the largest one in the republic.

There would be plenty of good Samaritans in the world if the oil and twopence did not come into the story.

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SEABOARD AIR LINE RAILWAY



Harry E. Tucker, pastor, Chicago Heights—One young lady came by primary obedience at close of last evening's service. Our audiences are increasing.

The Evanston church had a splendid day yesterday, the 18th. Two fine young men made the good confession yesterday also, one addition by letter. We are planning to pay off all indebtedness by Jan. 1, 1905.

There have been three additions to the Metropolitan Church, since last report, and splendid audiences assembled on last Lord's day. The interest in our meetings for January is increasing and we are praying for a harvest of souls. We are being bountifully blessed and are humbly thankful for the joys that have come to us and the rich blessings from our Father.

First Church—The net receipts of the luncheon, dinner and bazaar held recently by the ladies of the church amounted to about \$225. Six persons have been added to the church since last report—one upon confession of faith and five otherwise. We are now planning for a great evangelistic campaign with one of the foremost evangelists of the church.—Guy Hoover, Pastor.

The Christian churches of the city have organized their forces for aggressive evangelistic work, beginning on the second Lord's day in January. Never in their history have so many congregations agreed together to inaugurate this work on the same day and to continue these meetings simultaneously until the harvest has been reaped. Several strong evangelistic preachers from various states have been engaged for these meetings, and great results are expected. After this special work begins we hope to chronicle large ingatherings from all these fields. The Lord give the increase.

It is refreshing to know that the eminent Baptist minister of Buffalo, N. Y., Dr. O. P. Gifford, had the courage, as special preacher of Chicago University, to utter the heroic words which fell from his lips on that occasion: "There are many people on the church rolls who do not understand what a spiritual life is. There are men in our great universities who can think, write and teach; they understand logic, they take delight in argumentation; but when they listen to a spiritual sermon a dazed look comes over their faces. They are psychic. The psychic is a spiritual idiot. He understands material things, but he has no use for a prayer meeting. Modern civilization, I verily believe, is not material, but psychic. There is too much materialism and not enough spiritualism in our great universities to-day."

So argued Dr. O. P. Gifford at the University of Chicago in Mandel Hall. This open denunciation of the professions of the faculties of the great universities fell like a thunderbolt on the audience of students and members of the faculty.

The preachers and their fellow workers convened as usual in one of the par-

lors of the Grand Pacific Hotel on Monday and after devotional exercises and an excellent and timely address calculated to deepen and broaden our conception of the universal immanence of God, which was sweetening and enriching to the great human heart of the world, the regular order prevailed with President Darsie in the chair.

The interesting business of the meeting to-day was to receive the report of the committee appointed to confer with The A. C. M. S. Board at Cincinnati, O. The report was made by the chairman of the committee, Mr. Bushnell. The report was decidedly inspiring and as it detailed the prosecution of the very important business of securing valuable aid in our missionary undertakings in this city and the attainment of success in the object of their journey it was every way pleasant and most encouraging. Others made supplemental and congratulatory addresses and near the adjournment a motion prevailed unanimously thanking the committee for the effective services rendered. The meeting resolved itself, on motion, into an executive body for the furtherance of the evangelistic campaign to be inaugurated the second Lord's day in Janu-

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ary. The time is short. The church should be busily perfecting their preparations and all things and everybody should be ready for the largest work and success.

We suggest, for a valuable and handsome Christmas present, a copy of "The Praise Hymnal," in the elegant padded, Morocco, gilt binding, with the name of the recipient stamped on the first cover page in gold. We will furnish such copies postpaid for \$2.50. Address the Christian Century Company.

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Aid to Study:† **Primary Teacher's Helper**, with Lesson Talks, Blackboard Work, etc.
Making a uniform lesson in two grades for the Primary Department.

2. Boys and Girls' Course: Stories about Christ.

Groups of stories from the Gospels, studied for their own sake and for the lessons they teach.

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Fourth Grade: **Junior Quarterly**, for Classes about Eleven or Twelve.

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3. Young People's Course: The Life of Christ.

A connected view of the leading events and steps of progress in Christ's Life.

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